

THE COMMUNITY-LIFE HISTORY SERIES

COMMUNITY LIFE TODAY  
AND  
IN COLONIAL TIMES

BEEBY



CHARLES E. MERRILL COMPANY  
NEW YORK CHICAGO

**LIBRARY**

**OHIO NORTHERN UNIVERSITY**

**REGULATIONS**

1. Not more than two books can be taken out at any one time and cannot be retained longer than two weeks.
2. At the expiration of two weeks books may be re-let if returned to the librarian in good condition.
3. A rental of two cents a day will be charged on each book held over two weeks.


Class No.

**300**

Accession No.

**13369**





Digitized by the Internet Archive  
in 2022 with funding from  
Kahle/Austin Foundation



THE COMMUNITY-LIFE HISTORY SERIES

# COMMUNITY LIFE TODAY AND IN COLONIAL TIMES

BY

DANIEL J. BEEBY

PRINCIPAL, OGLESBY PUBLIC SCHOOL, CHICAGO

AND

DOROTHEA BEEBY



CHARLES E. MERRILL COMPANY  
NEW YORK CHICAGO

Copyright, 1925  
By CHARLES E. MERRILL CO.

[6]

300  
341

## PREFACE

BOOK ONE of the Community-Life History Series, *How THE WORLD GROWS SMALLER*, aims to give the children an appreciation of the social and economic value of our present-day means of travel and communication. It also helps them to understand that our ways of travel and communication are the results of many years of faithful work and slow development.

The purpose of the present volume, *COMMUNITY LIFE TODAY AND IN COLONIAL TIMES*, is to extend and deepen the children's knowledge of how the people of a community work together to supply some of their common needs. Simple discussions of such topics as the public school, the public water supply, the fire department, and the police department have been presented to teach the value of coöperation. These examples of community coöperation are worthy of careful study on their own account. Moreover, they afford the best means of introducing the story of the past. The civic topics treated are within the experience of all children, and they are typical of the social life which children must picture to themselves as they read history, if they are to have a real understanding of that subject.

The questions and exercises at the end of each chapter will help the children in applying the lesson to themselves as

sharers in the duties as well as the privileges of their own community.

Part Two of this book begins the study of the past. The story of the struggles of the earliest settlers in our country has been used to introduce the study of history. This story shows how the colonists solved their community problems; how they supplied their need for food, clothing, shelter; how they governed themselves, and protected their homes from enemies. Since life in these early settlements was reduced to its simplest elements, the story is easy for children to comprehend. The preparation they have had in organizing their first-hand experiences with group living will also help them to understand life in the less complex colonial communities.

The grateful acknowledgments of the authors for assistance in supplying illustrative material are due to William H. Wise & Company, publishers of *The Real America in Romance*, by Edwin Markham; to Franklin Hudson Publishers for an illustration taken from *History of the World's Greatest Fires*, by George C. Hale; to William H. Gompert, Superintendent of School Buildings, New York City; to the University of Wisconsin, the International Harvester Company, the Sanitary District of Chicago, the Chicago Historical Society, the Bureau of Public Safety of the New York Police Department, and the New York Historical Society.

THE AUTHORS.



# CONTENTS

## PART I—COMMUNITY LIFE TODAY

CHAPTER	PAGE
I. THE PUBLIC SCHOOLS: City Schools . . . . .	3
II. THE PUBLIC SCHOOLS: City Schools . . . . .	20
III. THE PUBLIC SCHOOLS: Country Schools . . . . .	32
IV. COMMUNITY HEALTH: Keeping the City Clean . . . . .	46
V. COMMUNITY HEALTH: Overcrowding and Bad Housing . . . . .	58
VI. WATER SUPPLY: The Importance of Water . . . . .	69
VII. WATER SUPPLY: How Chicago Gets a Pure Water Supply . . . . .	84
VIII. WATER SUPPLY: How New York and Other Cities Get a Pure Water Supply . . . . .	95
IX. THE FIRE DEPARTMENT: Fire Fighting . . . . .	106
X. THE FIRE DEPARTMENT: Safety First and Fire Prevention . . . . .	117
XI. THE FIRE DEPARTMENT: Fires and Fire Fighters of Other Days . . . . .	132
XII. THE POLICE DEPARTMENT: How Policemen Pro- tect the Community . . . . .	146
XIII. PARKS AND PLAYGROUNDS: Where the People of a Crowded City Play . . . . .	163

## PART II—COMMUNITY LIFE IN COLONIAL TIMES

I. THE PLYMOUTH COLONY: How the Scrooby People Became Pilgrims . . . . .	173
II. THE PLYMOUTH COLONY: The First Year in the New Land . . . . .	187

CHAPTER	PAGE
III. THE PLYMOUTH COLONY: Home Life in Plymouth . . . . .	208
IV. VIRGINIA: The Story of the First English Colony in America . . . . .	222
V. NEW YORK: Fur Traders and Patroons of New Netherland . . . . .	247
VI. THE MASSACHUSETTS BAY COLONY: More Puritans Come to America . . . . .	264
VII. PENNSYLVANIA: The Colony of Freedom and Brotherly Love . . . . .	278
VIII. THE SOUTHERN COLONIES: Maryland, the Carolinas, and Georgia . . . . .	286
IX. SOCIAL LIFE IN THE ENGLISH SETTLEMENTS: Travel, Communication, and Home Life in the Colonies . . . . .	300
X. NEW FRANCE: French Explorers, Priests, and Traders . . . . .	315
XI. THE SPANISH SETTLEMENTS: Gold Seekers, Conquerors, and Colonists from Spain . . . . .	337

## PART I—COMMUNITY LIFE TODAY





# PART I—COMMUNITY LIFE TODAY

## CHAPTER I

### THE PUBLIC SCHOOLS

#### City Schools

It was 12:30 on the playground of the Alden School, which is in the center of a crowded neighborhood in one of our largest manufacturing cities. The playground was full of children who had hurried through their lunches in the near-by tenement houses or in the penny lunch room of the school, in order to have the half hour before one o'clock to play in the sunshine.

The children love the playground, for it is the only open space with grass, and trees, and plenty of room to play, within several miles of their homes. The houses near the Alden School are built close together, and tall factories shut out the little sunlight they might get. The children who live in this part of the city are very poor. Their fathers and mothers came to the United States only a short time ago from Italy, Sicily, Greece, or Russia. Many of the children themselves were born in one of these countries.

When these children came to the Alden School they could speak no English, for their parents, and their playmates in the old country did not speak English. The teachers at the Alden School have to teach their pupils not only the things which American-born children learn in our public schools, but also how to understand and speak our language. Only English was being spoken on the playground that afternoon, and many of those new Americans spoke it more carefully than some children who have heard nothing but English all their lives.

Some of the older boys were having a game of baseball on the diamond at one end of the playground. Mr. West, a playground teacher, was umpire. Several boys were practising jumping over a pole. Others were playing on the traveling rings. Miss Gardner, another playground teacher, was sitting under a tree at the other end of the playground with a circle of little girls about her. She was telling them a story. Four or five other girls were jumping rope on the sidewalk. Two were playing on a teeter-totter, others on a merry-go-round. Two older girls sat in a lawn swing, studying from large blue books which had *United States History* printed on the covers.

Soon the bell rang, and the children went to their rooms in the three-story red brick building. The

building is fireproof, and has broad stairways, wide, light halls, and pleasant rooms. The Alden School is a regular elementary school, having a kindergarten and eight grades. There are forty-six teachers, so you see it is a large school.

Many things are taught in this school besides reading, writing, arithmetic, spelling, history, geography, English, and the studies one usually thinks of when he thinks of school. Let us visit some of the rooms where these other subjects are being taught. There were no such studies as these in school when our fathers and mothers were children. Perhaps we can discover whether or not these new subjects are worth while.

We walk into a large, clean room on the third floor. There we see fifteen seventh grade girls, wearing starchy white caps and aprons. They stand at long tables, and in front of each girl is a small gas plate. Each girl also has a drawer full of cooking utensils. There are cupboards, sinks, a refrigerator, and a large gas range in the room. Here the girls are taught to prepare wholesome, inexpensive food for a family. They learn how to cook without wasting food, and how to make delicious dishes from left-overs. These girls know how to wash dishes correctly, and how to keep a kitchen neat and clean.

Today one half of the class is preparing a luncheon to serve to the other half. The hostesses

have set the table in the small dining room just beyond the kitchen. They have the silverware, napkins, glasses, plates, and cups all placed correctly on the table. When the luncheon is ready, some of the girls will serve their guests. Those who are eating will be expected to use the polite table manners which they have talked about in class the last few days. If they make mistakes, the teacher will explain to them the right way. How many things these girls are learning which all of us need to know!

Next door is a sewing class of eighth grade girls who are making summer dresses for themselves. They have already learned to do plain hand sewing, and to sew on a sewing machine. They have learned to sew neatly, and to use a pattern. These girls have made underwear, aprons, and night-gowns; and now each one is making a dress which she will probably be wearing to school in a few weeks. Every girl needs to know how to sew. She can have neat, attractive clothes for very little money if she can make them herself.

We look through the glass in the door across the hall. What a strange sight for a schoolroom! There sits a trained nurse with a baby in her lap,—no, it is only a large baby doll; but she is handling it very carefully, and the little circle of girls around her looks just as interested as if the doll were a real baby. On a table near the nurse is a



small tin bathtub with some water in it. Beside the tub are a cake of white soap, a soft cloth, a towel, and a can of talcum powder. We must go in to see why the nurse and the girls are playing dolls during school hours.

We ask the nurse, and she says that this, too,



These girls are learning how to prepare healthful and inexpensive meals and how to serve left-overs in attractive ways

is school work. The girls are learning how to care for a baby properly. Most of them have baby sisters or brothers at home. The families are large, and often the mothers work in factories, leaving these girls to care for the little ones. Many babies die each year because no one knows how to care for them. These girls in the Little Mothers' Class may perhaps be able to save babies' lives

by showing their mothers how to keep babies well, and by caring properly for their own babies later on. Today the nurse is giving a lesson in the right way to bathe a baby. The city health department hires the nurse who teaches the girls these things.

Let us see what the boys are doing. There is a busy workshop on the first floor where several boys are making things from wood. They are becoming skillful with such tools as the hammer, saw, plane, chisel, screw driver, brace, and bit. They are learning how to use wood stains, paint, varnish, and wax. All boys and men need to know these things in order to make small repairs about their homes. Maybe a doorstep needs mending. Perhaps Mother wants a window box built. Or perhaps there should be a new back fence. The boy who has had manual training work can attend to such things himself; and his family will not have to hire a carpenter, or else let them go undone.

Today the boys in the class are working on pieces of furniture. One has made a small table, another a footstool, another a bookcase, another a set of shelves to be nailed to some kitchen or pantry wall. Such things are always welcome in the poor homes near the Alden School. All of these boys will have to go to work soon, for their parents need help in supporting their large families.

Possibly some of the Alden School pupils who are especially skillful at woodwork may decide to be carpenters or cabinetmakers.

Three real printing jobs are going on in the print-



Boys learning woodworking in school. Boys with this training will be able to make small repairs with saw and hammer at home; and some of them may follow the trade of carpenter or cabinetmaker when they leave school

ing room next door. Five boys are at work at the cases, setting the type for a little newspaper which the eighth grade room prints in connection with its English composition work. Four other boys are running the printing presses where several hundred programs for a school entertainment are

being printed. Another boy is distributing type. The boy at the table is reading a composition which is to be printed in the little newspaper. He is correcting mistakes in English, adding punctuation marks, and writing directions to the printers in the margin. He is the copy reader.

All of these boys are learning habits of neatness and accuracy. Those who are setting type must pick out the small metal letters for the words of every line of the newspaper. They must make no mistakes, for the paper must be perfect before it is printed. Besides learning accuracy, these boys are getting practice in the use of our language, which is still a little strange to some of them. Here also, as in the manual training room, they are being taught the meaning of a great trade which they may wish to follow some day.

You have seen the Alden School children learning many things which could not come from merely studying books. They are also learning their regular book subjects in new and interesting ways. A fifth grade class on the second floor is having a geography lesson about China. The shades have all been drawn and the room is dark. An eighth grade boy at the back of the room runs the stereopticon lantern which throws bright colored pictures on a large white screen up in front.

The pictures are colored photographs, taken in China. They show the strange houses, the quaint



dress, and the interesting customs of a far-off people who live very differently from the way Americans do. The teacher points out things in the pictures which illustrate what the children have



A school printshop. The boy in the center is setting type by hand from the case in front of him. Boys who wish to succeed in the printing trade need to take especial pains to be sure that their grammar and their general knowledge of English are absolutely correct

already read in their geography books. The children ask questions and talk about the pictures. They are all very much interested. They feel almost as if they were taking a trip through China. By studying these pictures, the children under-

stand things about Chinese life which they could not learn from a geography book.

Another fifth grade class is at work on the stage in the assembly hall. This is a history class. Some of the children are setting the stage with furniture to represent a home in the Plymouth colony. Several boys are putting up a broad fireplace which they have built from cardboard and thin strips of wood. Other girls and boys are arranging their Pilgrim costumes. This afternoon they are to give a Pilgrim play which they wrote themselves as they studied the history of the Plymouth colony. Their audience will be the other fifth grade classes in the school, for they also are studying about the Pilgrims.

As we leave the assembly hall, we pass a door which stands open, and see a pleasant, homelike room within. This is one of the largest rooms in the school. Two walls are almost entirely taken up with windows which let in the sunshine and the warm spring air. Pretty curtains hang at the windows, with pictures of Red Riding Hood, Goldilocks, Mother Goose, and other well-known storybook characters stenciled upon them.

In each window is a window box filled with ferns, vines, and blooming plants. A playhouse large enough for a little boy or girl to go into stands in one corner of the room. Near it is a play grocery store which has on its shelves sample

packages of everything that any play housewife could need. Across the room are a piano and a phonograph, and near them lie the instruments of the children's toy band. At one end of the room,



In this pretty kindergarten room the children are listening happily while their teacher reads them a story

ten tiny children sit in red chairs about a low table and cut pictures from colored paper.

"See, Miss Nelson, mine's an automobile," says one, holding up a queer object with three wheels.

“Mine’s a bear, Miss Nelson,” cries another. “See, these are his teeth.”

Miss Nelson exclaims about all the pictures, and every one seems to be having a good time. Miss Lowe is telling a story to a group of wide-eyed children who sit around her, and look up into her face as if she herself were the beautiful good fairy in the tale.

No wonder these children are happy and good. The kindergarten room is the loveliest room they have ever seen. No homes near the Alden School are filled with beautiful colored pictures, toys, flowers, music, and all the worth while things which we find here. No one at home has time to be as kind and patient with them as Miss Nelson and Miss Lowe are. Where else but at kindergarten could they learn those songs and games and stories? They are learning to talk correctly, to play, and to use their hands to make little toys and pictures. These kindergarten children who live in a crowded tenement district of a great city are happy, healthy, and clean.

Would you like to know how it happens that they are healthy and clean? The school helps with these things also. Here are some boys passing on their way to the shower room for a bath. Let us follow them. They look very dirty. Perhaps there is no place to take a bath at home. A

family of ten may live in two small rooms, where there is no place to wash except at a sink in the hallway which five or six families must use. As the boys go into the shower room, each one is given a cake of soap and a towel. They take their baths with plenty of hot water and soap, and come out shining and clean.

Twice a year each child in the school is examined by a nurse and a physician sent by the city health department. If a child's teeth are found to be in bad condition, the nurse takes him to a dentist. If his eyesight is not perfect, he is taken to an oculist and fitted with glasses. Perhaps he has diseased tonsils or adenoids which make him ill and unable to do his school work properly. A surgeon removes them for him. If the parents are unable to pay, all of these things are done free of charge. The children are also vaccinated at school to prevent smallpox from spreading among them.

While making the examinations, the nurse and doctor may find a large group of children who are underweight, thin and sickly. These children will be given milk at school twice a day until they become strong and well, and they will be weighed every week. Many children are found to be ill with tuberculosis. They are sent to a fresh-air schoolroom. There is such a room at the Alden School.

The fresh-air room is very large, and has no windows. There are simply openings in the wall where the windows should be. The tubercular children stay in this room winter and summer without any heat. In winter they wear woolen suits with hoods which make them look like Eskimo children. There is another open-air room next door, filled with rows of cots, where the children take their daytime naps. They are given five or six meals of nourishing food each day. The fresh air, the rest, and the good food make them well. The nurse visits the homes of these children to be sure that they do not sleep with their windows closed.

Other schools in the city have special rooms where blind children are taught to read in books with raised letters. The boys and girls run their finger tips along the raised letters and read the words by touch. There they also learn to do hand-work which may help them to earn a living later.

There are other rooms where deaf children are taught to speak, and are taught to read what people are saying by watching the movements of their lips. After a few years in a deaf-oral room, these children are usually able to go into a regular schoolroom, and do the work just as if they could hear. Sometimes people know these children for months without realizing that they are deaf, so well do they talk and read others' lips.



The Alden School building cost over a million dollars. Each of the forty-six teachers in that school is paid a good salary. The engineer and the janitors are also paid each month. Books, paper, pictures, pianos, and cooking, sewing, and manual training supplies must be bought every



A fine, modern public school in a large city

year. Coal must be bought to heat the building in winter.

There are hundreds of schools like the Alden School in the United States. There are thousands of others, not quite so large or modern perhaps, but still good schools. These schools are educating American children to be worth while, useful citi-

zens. Who furnishes the money for the public schools, do you know? Every taxpayer helps to pay for them.

Early in the history of our country many of the states voted to have free schools. They did so because they believed that everyone in the United States should have an opportunity to become educated, whether he be rich or poor. The Americans of today still believe that all money spent for education is money well spent, because good schools make intelligent citizens, and intelligent citizens make a great nation.

### Things to Talk about in Class

1. What kind of neighborhood surrounds the Alden School?

2. Why do the children of the Alden School love their playground?

3. Why are these children very careful of their English?

4. Name several other things besides regular school subjects that are taught in your school.

5. What are the girls learning in the cooking room? Why is this work valuable?

6. Why is it a good thing for the girls to know how to sew?

7. If there are cooking and sewing rooms in your school, perhaps your teacher will take you on a visit to them. When you return, you will want to talk over what you saw. Did your visit make you think of any good composition topics?

8. Tell about the Little Mothers' Class.

9. In what ways can boys use what they learn in the manual training room?

10. How are the boys of the printing class helping their school?

11. If there is a printing room in your school, tell how the printing classes help the school.

12. How were the fifth grade children learning about the people of China?

13. Describe the kindergarten room in the Alden School. What were the children doing in this room? What were they learning?

14. If there is a kindergarten in your school, see if your class can obtain permission to visit it. When you return, write letters to the kindergarten teachers. Tell them what work interested you most, what you think the children are learning, and what you like best about the kindergarten room.

15. Explain what the school doctor and the school nurse do to help the children.

16. Describe the fresh-air room in the Alden School.

17. Tell how blind children are taught to read.

18. Tell how deaf children are taught to speak, and to read the lips.

19. Who pays for our public schools?

20. Why are the parents willing to pay for all the things being done in the Alden School?

21. Make a large colored paper poster of a school playground, a kindergarten room, or a manual training room.

22. Here are some composition topics. See if you can think of other topics.

The Playground Game I Like Best  
When I Attended Kindergarten

## CHAPTER II

### THE PUBLIC SCHOOLS

#### City Schools

THE people of the United States build beautiful schools like the Alden School for their children, and hire skillful teachers to teach them all the interesting things we learned about, because they believe that those things will help their children to become useful, happy men and women, and good citizens. How do you think that the school children in turn can show the taxpayers of their city that they like these fine schools? There is one way they can prove that they appreciate their school, and prove that they are glad they do not have to sit on hard wooden benches in a one-room schoolhouse, as our grandfathers did.

By being good citizens in school they can best prove that they are glad to have kindergartens, manual training classes, printing classes, sewing and cooking classes, gymnasiums, assembly halls and playgrounds. They can start to be the same good citizens in school that their parents and the other taxpayers who provide these schools hope they will be out in the world, when they are grown up. Any child who forms the habit of being a good

citizen in school and on the playground will be a good citizen when he grows up, without even thinking about it.

There is a Good Citizens' League now at the Alden School. It was started by a class of eighth grade boys and girls who were learning about citizenship as they studied United States History. Many of those boys and girls were born in foreign lands, and they were anxious to learn how they could become good citizens of the United States. When their teacher told them that they could practice good citizenship in school, they at once thought of forming the Good Citizens' League, a club to which every child in the school could belong if he would promise to do certain things.

The eighth grade children advertised the new club by means of large colored posters which they made and hung in the halls. Each poster had **GOOD CITIZENS' LEAGUE** across the top in large letters, and a picture and motto below. Each picture and motto explained some rule of the league.

One poster showed two pictures of the Alden playground. In the first picture the playground looked very untidy. The children in the picture were all helping to make it look worse. One was throwing a banana skin on the lawn. Another was tearing his arithmetic paper into bits and scattering them in all directions. One careless little girl was walking across a flower bed.

The next picture showed the same playground full of children having a good time; but there was no disorder. No one was throwing things on the ground. Two boys were walking past a rubbish can. One was throwing a banana skin into it; the other, his arithmetic paper. There was no motto under that picture. It spoke for itself.

Other posters showed older children being kind and helpful to the littler ones, on the playground, in the corridors, and on the street. One poster, called "The Good Citizen in the Classroom," described the Good Citizen in this way:

He is a worker.	He is accurate.
He is pleasant.	He is never absent.
He is neat.	He is never tardy.
He is helpful.	The others like him.

Another poster had on it a large picture of the Alden School. Below the picture were the words:

We are proud of our school.
We will keep it clean and attractive.
We will not mark or spoil the furniture.
We will try to leave the school better than we found it.

A third poster consisted only of these words in large letters: "We will obey the laws of our school."



One of the most interesting posters showed a schoolroom with men and women, instead of children, sitting in the seats. Under the pictures were the words, "Night School," and this motto:



A class of grown-ups in a night school. Such classes give men and women a chance to continue their education, or, if they are foreign born, a chance to study English and to learn the meaning of American citizenship

"We will try to have our parents come to the night school, where they will learn to read and write English so that they can become better American citizens."

The posters and the little league buttons which all members wore caused a great deal of excitement in school. Everyone wanted to join the

new club. Members from the eighth grade went to each room in the school to explain to the pupils the purpose of the club, and the duties of the members.

Most of the children in school joined the league and worked hard to become really good citizens. Now everyone notices the tidy appearance of the playground and the fine spirit of the school. The night school is so large that several new teachers had to be hired last month. The Good Citizens' League will probably last as long as there is an Alden School, for the league makes most of the rules which govern the school.

The people of the United States spend millions of dollars for public schools every year, and our schools are becoming better all the time. In spite of this, there are still some men and women in this country who do not realize how important it is for their children to have an education.

There are many careless, thoughtless, or ignorant parents who would not send their children to school if they were not made to do so. Some parents might allow their children to run the streets with bad companions, who would lead them into all sorts of mischief. Perhaps these parents would say that their children did not wish to go to school, and it was too much trouble to insist that they go. Others might allow their children to stay at home to help with housework, to

“mind baby brother,” or to work on the farm. Some parents would even put their small children to work in factories around dangerous machines, or in other places where they would be given work too heavy for them to do.

In every state, however, there are laws which prevent such parents from spoiling their children's chances of getting an education. These laws protect the boys and girls. They protect our country, also, because they make sure that the future men and women, the future voters and law-makers of this country, will not be ignorant people who are unable to read and write. The state laws differ; but most states say that a child must go to school between the ages of seven and sixteen.

If a child has finished the sixth grade he may go to work when he is fourteen years old; but he must leave his work for a few hours each week to go to continuation school. This is a special part-time public school for children who are employed. There he will continue to get some education until he is sixteen or eighteen years old, even though he has to earn his living.

The truant officer is one of the people who sees that these laws are obeyed. The truant officer comes to the Alden School several days each week. The teachers and the principal give her a list of pupils who are absent. Then the truant officer

calls at the homes of those pupils to learn why they are not in school. The only real excuse for a child's being absent from school is that he is sick. If he is staying at home, or is being kept at home for some other reason, the truant officer explains to the parents that the law requires all children between the ages of seven and sixteen to be in school. She warns the parents that unless they send the child to school, they will be taken into court and fined.

If the parents cannot make their child go to school, he is sent by the court to a special school for truants, which is sometimes called a parental school. There is a truant school for boys and one for girls. Truants are sent to these schools to live for four or six months. As the truant officer travels through the neighborhood of the Alden School, she questions any children between the ages of seven and sixteen whom she may meet on the streets during school hours. She finds out in what school they belong, and takes them there.

There is a seventh grade boy in the Alden School office now who has come to tell the principal that he must leave school and go to work. He is fourteen years old, and his parents can send him to school no longer. They are very poor, and there are several smaller children in the family, so Peter must leave school to earn his own living.

Peter likes school, and he is a good worker. He had hoped to graduate from the Alden School and even go on to high school, but that is impossible. Peter says that he has made up his mind to get more education in some way or other. He is very



A public high school in a large city

much pleased when the principal tells him that he will be allowed to leave his work as office boy for a few hours each week to go to school. After his sixteenth birthday, he cannot go to continuation school any more; but he may go to night school at one of the high schools if he wishes to. There he

can go on with his studies, taking some of the high school work.

The regular high schools are usually planned to give students a general education. In them boys and girls can learn how to speak and write English well. They can read and enjoy the greatest stories and poems that have ever been written in English. They can learn the history of our country, and the history of older countries from which Americans have come. Many boys and girls also study other languages beside our own,—French, Spanish, German, and Latin. High school pupils take up such sciences as physiology, geography, and chemistry. Those who are interested may study music and drawing. Some pupils take courses which will prepare them for college.

There are other high schools which teach boys and girls special subjects like electrical work, wood-work, farming, work in iron, and so on. There are also high schools where girls can learn to manage a restaurant or tea room, to run a millinery or dressmaking shop, or to be good housewives. Such high schools are intended to prepare their students to follow a trade after they graduate. Some high schools train boys and girls for office work and for business. They teach shorthand, typewriting, filing, bookkeeping, and such things.

Not all of the children who graduate from the Alden School are able to go to high school,



though most of them want to go. They realize that one reason why their parents are poor and unable to get ahead in the world is because they have had little or no education. Sometimes these children work for a year in order to save enough money to buy their clothes and books for a



The campus of the University of Wisconsin

year in high school. Once they get to high school, they are so anxious to learn that they usually do excellent work.

If their work is good enough, they are sometimes given scholarships,—gifts of money from some wealthy person who wants to help the children of less fortunate people get an education. It is also possible for high school students who do excellent work to win scholarships to our best

universities and colleges. Almost any boy or girl, no matter how poor, can receive as fine an education as the son or daughter of the richest man in the country, if he or she is willing to work hard.

One of the teachers of the Alden School said the other day that she went to our public schools for seventeen years, from kindergarten until she graduated from the state university. During those years, the people of her state spent thousands of dollars on her education; for they furnished the school buildings, the teachers, and the books, libraries, and laboratories which she enjoyed during those years. She says that she is glad that she can do something now to help pay back the great debt which she owes these people, by teaching their children and grandchildren in the public school.

The school doctor was standing near by when the teacher was saying this, and he remarked that he could tell a still better story. He had gone to public schools for twenty years to receive his education; for after he graduated from the state university, he went on still further and took three more years to study medicine. He says that when his telephone bell rings in the middle of the night, and some one wants him to leave his nice warm bed and go out into the cold to visit a sick child, he thinks of those twenty years that he was

allowed to go to school without paying for his education. When he thinks of that, he says, he is glad to serve in any way he can.

### Things to Talk about in Class

1. Why does our country spend so much money to educate its children?

2. How can school children show that they appreciate what the schools are doing for them?

3. Perhaps your teacher will help you form a Good Citizens' League in your room. Write down a list of things that your class can do to make your school better.

4. On page 22 there is a list of things that make for good citizenship in the schoolroom. See if you can add to this list.

5. Write out several useful rules for your playground. Colored posters will make your rules easier to understand.

6. What were the fathers and mothers learning at the Alden night school?

7. Why are all children compelled to attend school?

8. Explain the truant officers' work.

9. What do continuation schools do for boys and girls who must go to work before they finish school?

10. How long did the teacher and the school doctor attend public schools? Do you know anyone who attended public schools as long as these people did?

11. Write a composition on one of these topics:

Why I Intend to Go to High School.

Why I Shall Need a College Education.

The School Subject that I Like Best.

## CHAPTER III

### THE PUBLIC SCHOOLS

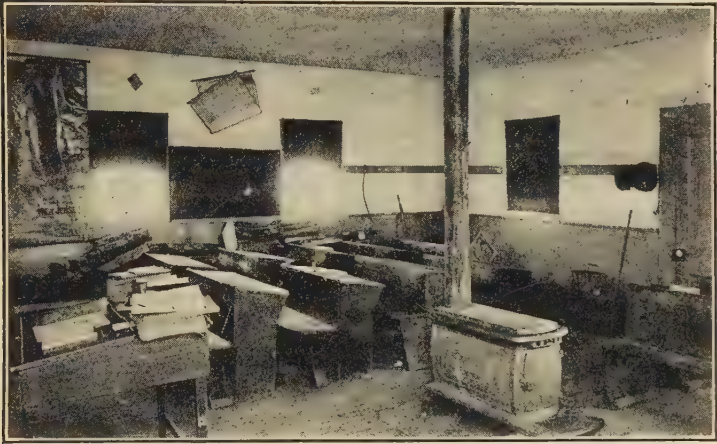
#### Country Schools

MISS JOHNSON, teacher of the Myers School in Madison County, came to the door of the little white schoolhouse and rang the bell. The little boys who were playing near the pump put down the tin drinking cup and ran to be the first ones inside. The boys who were playing ball behind the school stopped. A few girls who were sitting under the only tree in the school yard arose, and everyone went toward the schoolhouse.

There is no playground at the Myers School, and the school yard is very bare. The grass has all been worn off the front yard by the children's feet. There are no flowers or bushes, and only one tree. There is only one room in the schoolhouse, and just one teacher for the eight grades. The whole place looks very dreary and shabby. There is nothing here that might make the children love to go to school, and hate to leave when they had finished the eighth grade.

There were sixty children in the school the day that we visited it. Many of them had to sit two in a seat because the room was so crowded. It was

not a pleasant place at all. The plaster was falling from the walls, and the rough floors were very uneven, with large cracks between the boards through which the cold wind could blow in the winter. A large coal stove which heats the



A one-room country school. Even today there are schoolhouses as small and poorly equipped as this. Notice the firewood piled up beneath the windows, the stiff, hard benches, and the cluttered appearance of the room.

school in the wintertime stood at the back of the room.

There were no pictures, no piano, no stereopticon lantern. There was no place for cooking, sewing, manual training, printing, or gymnasium lessons. There was no library full of interesting books for children, and no lunch room where hot lunches could be bought for a few cents, as there are at the Alden

61  
32  
3  
2  
2

School. There were none of the pleasant, useful things that we saw there. Yet the children who attend the Myers School are the children of intelligent American people with plenty of money. It does not seem fair that these children should have to go to such a school.

First, Miss Johnson had the primer class in reading. There were eight little children in the class. While they read, the other seven grades of the school studied. Next came a fourth grade class in arithmetic, which was learning long division. Some of the slower pupils did not understand long division at all; but Miss Johnson could not stop for them, because she must hurry in order to take the seventh grade geography class before recess. She asked three of the eighth grade pupils to help them with their long division.

It was easy to see that there would not be hours enough in the day for all of the classes to recite in every subject. Miss Johnson was a good teacher, and she worked very hard; but it was impossible for her to give any one class or any one child very much of her attention.

The little ones began to get restless, for they could not read well enough to spend their time studying while the other classes recited. No wonder they were restless. The seats in the room were all the same size—about the right size for the sixth grade boys and girls. The little children



sat all day with their legs dangling, and tried to write at desks which were far too high. The largest children found the seats too small; so they, too, were uncomfortable. Nearly every child was sitting in a position which was harmful to his health, besides being uncomfortable. How different this was from the Alden School, where there are adjustable seats which can be fixed to suit a child of any height! There the children can sit erect and be comfortable.

Some of the brightest children in the school were very naughty, because there was not enough work to keep them busy. Pupils who have to go to such a school as this one do not find the work very interesting. They drop out of school younger than they would if they could go to a school like Alden.

Four miles south on a gravel road from the Myers School is the Miller School. The two schoolhouses are exactly alike, but the Miller School is in a less thickly settled part of the county. The farms are few and far apart, so there are not many children in the neighborhood.

The teacher sat in the large bare schoolroom with only two pupils before her. When we asked her where the pupils had gone, she said, "The pupils are both here today. There are only two children of school age in the district this year; but the law requires that each district provide a

school teacher, whether there are two children or sixty."

"What a pity, Miss Hale, that your school and Miss Johnson's cannot be put together," we said to her. "Miss Johnson has many more pupils than she can teach."

"Yes; that is what everyone thinks," the teacher replied. "The roads in this county are very good, so we could easily have consolidated schools, that is, put several small schools together to make one large school which would have several teachers. Because the roads are good, the children living six miles away from the school in every direction could be taken to and from school in automobile busses.

"In a great many country neighborhoods this is being done nowadays. Consolidation is the newest improvement in country schools. Some wide-awake citizens of this county have been working for several years to get consolidated schools; but many of the farmers objected, saying that our schools are good enough. Such schools had been good enough for them and for their parents, so they ought to be good enough for their children. Anyhow, they said, these fancy new consolidated schools would cost too much.

"Usually those who objected the most were selfish people, who had no children themselves, and were not willing to have the taxes raised

in order to give other people's children a good education. Most of them, however, were finally persuaded; and at the last election, by a large majority, it was voted to consolidate this school, the Myers School, and three others near here, next fall.



Good roads and school busses make it possible for many country children to go to consolidated schools several miles from home

“The beautiful new school building will not be ready for use for a year; but meanwhile the five little schoolhouses will be moved to a place across the road from the new school, and we will begin the fall term with a consolidated school just the same. There is no village near here in which to

locate the school, so it will stand out in the open country.

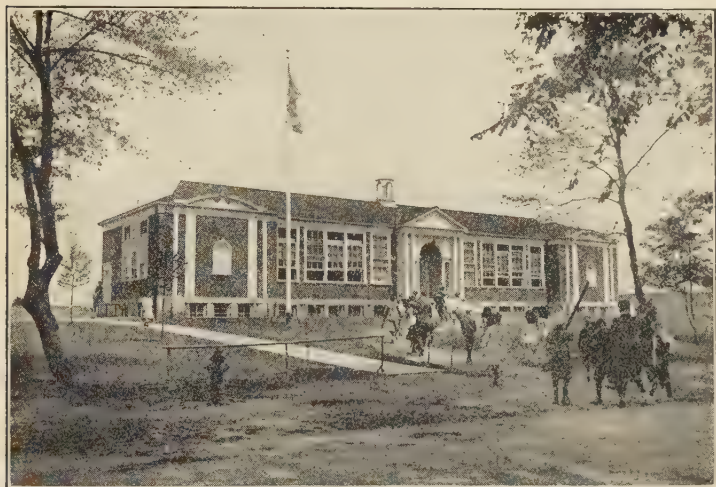
“The new school will be as fine a building as any you have seen in cities. It will be up-to-date in every way, and will include a high school. Our pupils who go to high school have always had to live in the village during the school months; for the nearest high school is there. When the new school is finished, they will be able to live at home, and for that reason, many more of them will go to high school.

“I must tell you,” Miss Hale continued, “what lovely grounds we are going to have around the school. They are being planned just as carefully as the building is. I have seen the blue prints which show a wide lawn, with shrubbery, trees, and flower beds for the front yard. The boys’ playground will be at the north of the building, and the girls’ playground at the south.

“Behind the school will be a large athletic field with a running track, a football field, and a baseball diamond. Farther back will be the school garden where the children will learn a little about scientific farming.

“A pretty home, called a ‘teacherage,’ will be built near the school for the teachers, so they will neither have to make the long trip from the village each day, nor have to board at the farmhouses in the neighborhood.

“Everyone who lives near a consolidated school thinks it is a fine thing for the neighborhood. Consolidated schools have almost doubled the school attendance in some counties. The children like school better, they go more regularly, and they do



A fine big consolidated school in the open country. This modern grade school is well planned, with good lighting, and with plenty of grounds around it for lawns and baseball and basketball fields

not drop out so young. The people of the neighborhood gather in the school auditorium for socials, entertainments, and lectures. The pupils of one consolidated school can have baseball and football games with those of neighboring ones in the spring and fall. The large gymnasium makes it possible for them to have basketball games and dancing



parties in the winter. The big swimming tank is used by the school children in the daytime, and by the grown-ups in the evening.

"I hope you will come to visit our new school when it is finished," Miss Hale said as we were leaving.

You have learned how the Alden School, a fine modern city school, carries on its classes; you have read about the plans for a wonderful new country school. These two are good examples of the finest schools of our times. Now I wish that we could rub a magic lamp, shut our eyes, and find ourselves standing in the doorway of the first school in America. We should have to fly backward three hundred years in time; then travel through the snowy forests to the log fort built by the first settlers at Plymouth, for protection from the Indians.

There, in one of the rooms of the fort, the preacher is holding school. He sits at a small rude desk in the front of the room where he can see all of his pupils at once. His chair is a piece of a large log stood upon end. The teacher sits with his back turned to the fireplace, in which a warm but badly smoking fire is burning.

The eight pupils of the school are having a writing lesson. They stand before the slanting shelves which are fastened to the walls on three sides of the room. They stand at these shelves



and write upon strips of birch bark. Their pens are cut from goose quills with the feather left on the handle. Their ink is homemade, and rather pale. The room is very cold everywhere except directly in front of the fire, and the children constantly tap their feet to keep them from being frost-bitten. This school is the great-great-grandfather of our fine modern schools.

One hundred years later, there were public schools in nearly all of the colonies. Those public schools were not like ours, however, for they were not free schools. The taxpayers of colonial times thought they were doing their share toward educating the children of the town when they built a schoolhouse; and they left it to the parents of the children who attended the school to pay the teacher and furnish wood for the school fire in winter. Before a cold New England winter set in, it was necessary for each parent to send a load of wood to the school, and it is said that the children whose wood arrived promptly in the fall were given the seats nearest the fire.

Money was scarce among the colonists, so they paid the schoolmaster in furs or farm products. Imagine the trouble a poor schoolmaster would have who needed a pair of shoes and found that his wages had been given him in corn and peas. Then he must dispose of the corn and peas in order to get money to buy his shoes, or else find

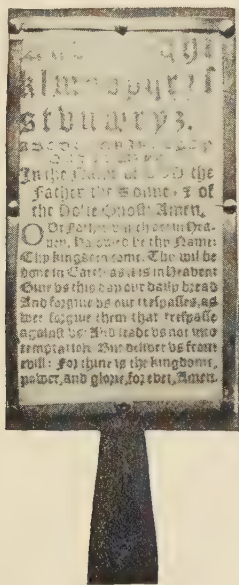
a shoemaker who needed those things and would be willing to take them in trade for shoes.

There were few schools in Virginia, because it was not a colony of towns, like New England, but of large plantations with the homes far apart. The children of the wealthy planters were taught at home or were sent to England to school. Sometimes a few neighbors with children who needed schooling went together to hire a teacher. This sort of school was called an "old-field school," because classes were usually held in a small building located in a worn-out tobacco field. George Washington went to such a school for a year. It was ten miles from his home, and he made the long trip on horseback every day.

The little children of those days did not learn to read from beautiful primers, full of bright pictures and stories written especially for children. Their first reading and spelling lessons were from a hornbook. A hornbook was a book of one page. The printed page was fastened to a thin piece of wood about five inches long and two inches wide. There was a small handle with a hole in it at the lower end, so the hornbook could be hung around the child's neck by a string.

The page was covered with a thin sheet of horn. This is a transparent, yellowish material which looks something like isinglass. The letters could be read through the horn, and it protected the

page. All hornbooks said the same things. The alphabet in small letters was across the top of the page, followed by the alphabet in capital letters. Then came a list of vowels: a, e, i, o, u; and sometimes simple syllables like ab, eb, ib, ed, da,



The kind of primer that school children used in colonial days. Practically all it contained was the alphabet and the Lord's Prayer. The single page was covered by a thin sheet of horn. There was a hole in the handle so that the hornbook could hang by a string from the pupil's neck

and so forth. Below this were the first words every child learned to read: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." This was followed by the Lord's Prayer. That is all there was to the reading book for beginners.

When a child knew the hornbook, he read the psalter, the Testament, and then the Bible. Latin,

grammar, arithmetic, spelling and writing were the other things taught in the schools in those days. Geography was not considered a necessary study, and was not allowed in the schools because it took the children's attention from "ciphering,"—arithmetic.

People then did not think that it was necessary for girls to be educated, and they were very seldom sent to school with the boys. Knowledge was supposed to be a very bad thing for girls because their brains were not thought to be strong. Governor Winthrop in his *History of New England* tells of a young woman who lost her mind because she read too much. He said, ". . . If she had attended to her household affairs and such things as belong to women, and had not gone out of her way and calling to meddle with such things as are proper for men, whose minds are stronger, she had kept her wits." So girls were not allowed to learn much. They were sometimes sent to dame schools, schools that had women teachers. There they learned reading, writing, embroidering, dancing, and good manners.

### Things to Talk about in Class

1. Is your school more like the Myers School or the Alden School?
2. Which school would you rather attend? Why?

3. Did any pupil in your room ever attend a country school? If so, he may tell the others something about it.

4. Did either of your parents ever attend a country school? If they did, ask them to describe for you some of their experiences. Tell the class some of these stories.

5. How would you like to attend the Miller School, which had only two pupils?

6. What does your school do for you that could not be done by a private teacher in your own home?

7. How are you helped by studying and reciting your lessons in a room full of other boys and girls?

8. Tell how people who live in the country are doing away with one-room schools.

9. How do good roads and automobiles help country children to attend large schools?

10. Make a large blackboard map of your own school grounds.

11. See if you can make a large map of the grounds around the new consolidated school. Show the location of the building, the flower beds, the playgrounds, and the athletic field.

12. Describe the school that the Pilgrim children attended.

13. Were the public schools in the New England colonies free schools?

14. How did the people of the New England colonies pay the school teachers? Who supplied the wood for the fire?

15. Why were schools scarce in the Virginia colony? How did the children of the wealthy planters get their education?

16. Describe the hornbook.

## CHAPTER IV

### COMMUNITY HEALTH

#### Keeping the City Clean

THIS spring the Boy Scouts in Fred's city have begun the biggest job they have ever tried to do. Fred had his twelfth birthday last month, and so he was able to join the neighborhood Scout troop just in time to take part in the new work.

This is the season when every household is having spring cleaning, and the Scouts decided that a thorough "house cleaning" would be a good thing for their city. The mayor of the city thinks the idea is an excellent one, and he is giving the boys a great deal of help with their work. He has asked the city health department and the bureau of streets to help the boys give the city the best cleaning it has ever had.

The bureau of streets has charge of all street cleaning, and of all ash, garbage, and rubbish collection in the city. The head of this bureau has already hired many extra garbage, ash, and rubbish collectors to work during the campaign. They will be needed when people begin to clean up their attics, basements, back yards, and the vacant



lots near their homes, and when they begin to dump the dirt, rubbish, and ashes they have collected into the alleys all over the city. One of the Scout posters advertising the campaign says, "It is not hard to get rid of rubbish and trash. Junk men will buy it from you; or the city will collect it if it is tied in bundles, or put into barrels or boxes."

The Scouts, with the help of the mayor, had posters, handbills, and small notices printed to advertise the spring cleaning campaign. The posters and handbills have been hung in stores, street cars, and railroad stations all over the city, and the Scouts have delivered the notices to every house.

These notices explain some of the things which the city government does to make the city a clean and pleasant place to live. It hires a great army of street cleaners who keep the streets free from dirt, dust, papers, and rubbish. It hires garbage collectors who come each week and carry away the garbage, so that there is no excuse for anyone having scraps and ill-smelling garbage piles near his home. Ashes and rubbish also are collected. The streets are washed and sprinkled in summer, and in winter the snow is removed.

In spite of all this the city looks dirty and untidy in places. That is because citizens are not doing their part. The street sweepers and garbage col-

lectors cannot possibly make the city clean unless the citizens themselves have some interest in keeping it clean. If several hundred thousand people throw papers and fruit skins into the street each day, and keep ugly back yards piled full of trash, how can a few hundred street cleaners and garbage collectors hope to make any impression on it?

It is just as if your mother spent the whole day cleaning the house and putting it in order, and you spent the day following her about, undoing her work. It is as if you brought mud in on your shoes and tracked the clean floors; scattered papers, books, clothing and toys everywhere; and then wondered why your home was not a pleasant place to live. Many citizens are like that. If every citizen were a good housekeeper, it would be easy to have a clean and attractive city. We should then be proud to hear visitors call ours the cleanest city they had ever seen.

The Boy Scouts in Fred's city have taken charge of the vacant lots. They pile up the rubbish and have it hauled away, and rake the lots clean. Scouts all over the city have secured permission from the owners to have these lots plowed for vegetable gardens. How much more attractive and profitable a garden is than a vacant lot which is full of weeds, and littered with waste paper!

Perhaps you do not understand why the health department is so much interested in the clean-up campaign, and is so anxious for it to be a success. One of the Boy Scout posters which appeared in all



Boy Scouts can make their city a more healthful place to live in, by cleaning up vacant lots and back yards. These Scouts are raking up the tin cans, rubbish, and old papers that litter up the ground at the rear of the row of apartment houses where they live

parts of the city explains why this is. Its heading reads: **CLEANLINESS MEANS HEALTH.** The poster points out that the spring cleaning will not only make the city more beautiful, but will also make it a safer, more healthful place to live.

“Disease germs live in dust and rubbish,” it says. “Flies, which carry disease germs, lay their eggs in garbage and manure piles. Let’s clean up the places where sickness and death hide.” The idea is a good one; for if we could destroy all of the places where flies’ eggs are laid and hatched, there would soon be no more flies in the city. Flies carry the germs of such diseases as typhoid fever on their legs. They walk over our food, and then we are liable to have the disease.

There can be nothing dirtier than the habit of spitting on the sidewalk, in the street, in street cars, or in public buildings. This habit is also extremely harmful; for when people carrying the germs of colds, tuberculosis, or other serious diseases spit in public, they are scattering hundreds, perhaps thousands of those germs. Because spitting is so dangerous to the health of the public, most cities have laws against it; but these are very hard laws to enforce. The head of the health department in Fred’s city has suggested that the Boy Scouts can help to enforce this law as a part of their clean-up campaign. They have promised to advertise the law against spitting, and to report to a police officer anyone whom they see spitting in a public place.

The black smoke which pours all day long from many factory chimneys makes Fred’s city dirty and gloomy. People like to breathe fresh, clean

air. They need to have great quantities of fresh air in order to keep well. Soot also makes the leaves of the trees look black and dirty. Trees, bushes, and plants are smothered and killed by the soot and the poisonous gases in smoke.

A city engineer says that smoke destroys more property than fire. Dry goods merchants complain that they lose thousands of dollars each year, because the smoke damages their goods, making it necessary to sell them at a very low price.

Another way in which smoke injures property is by turning light-colored buildings a dingy, grey-black. Did you ever see a skyscraper getting its face washed? Men working on high platforms wash or scour with sand-blasts every inch of these huge buildings. It is fun to discover that a building you had always supposed was black is really light grey, white, or cream color. You can imagine how expensive it is to have these great skyscrapers scoured, and to have hundreds of office windows washed each week. Factory owners who allow the black smoke from their furnaces to damage property, and to spoil the air for everyone in the city are selfish, thoughtless men, and bad citizens.

There are several methods of doing away with the smoke which comes from burning soft coal. Hard coal or oil can be burned instead. Where these fuels are too expensive, soft coal can be



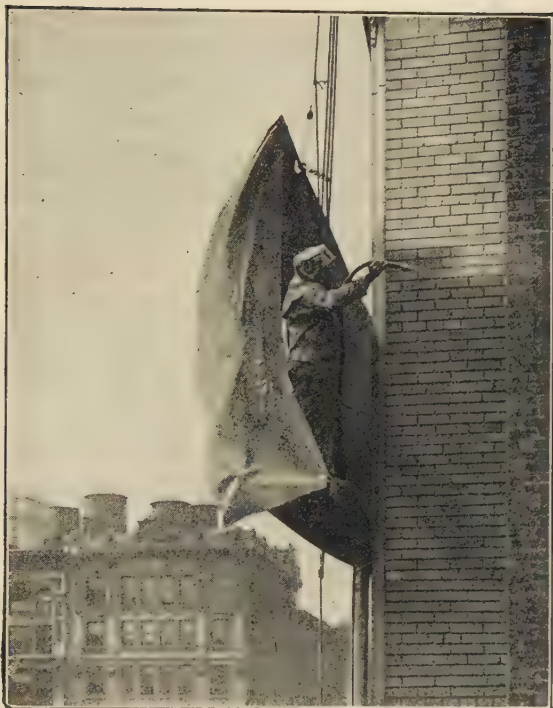
burned with almost no smoke, if the fire is carefully tended. This will also cause less heat to be wasted. Then, too, smoke consumers can be bought and attached to the furnaces to "eat up" the smoke.

There is a law against smoke in Fred's city, and the Boy Scouts are helping the smoke inspector enforce this law. They have sent notices to all factories, explaining the law, and telling the various ways of doing away with smoke. The boys report all badly smoking chimneys to their scoutmaster, and he reports them to the smoke inspector.

The Scouts have a meeting with their scoutmaster every evening during the spring cleaning, to report the work they have done, and to receive their orders for the next afternoon's work. At these meetings, the scoutmaster often tells the boys interesting things about how the city is kept clean and healthful, and how the health of its citizens can be improved.

Fred was especially impressed with what their scoutmaster had to say about garbage and what becomes of it after it is hauled away from the homes. He learned that most hotels, restaurants, clubs, and hospitals, and some apartment buildings have garbage burners like small furnaces, which burn the garbage without producing any odor.





Smoke not only makes city air unhealthful and destroys merchants' goods but it injures property by making light-colored buildings black and ugly. High up in the air, this man is scouring a skyscraper with a sand-blast. His head and face are protected by a mask which completely covers them

The garbage burners are often arranged so that they heat water for the building, or else furnish extra heat for the rooms. This is a clean way to get rid of garbage, and to get some benefit from it at the same time.

Of course very few householders own garbage burners, so hundreds of garbage collectors are still needed in large cities. After the garbage is emptied from the water-tight tin garbage can which stands near your alley fence, into the large covered truck owned by the city, it is dumped, burned, or reduced—depending upon where you live.

If you live in New York, your garbage is probably “reduced.” This is what is done to most of it: The garbage is shoveled into huge kettles which hold several tons, and cooked for eight hours. The cooking kills all germs. The cooked garbage is then spread upon presses, which squeeze the water and fat from it. The solid part of the garbage is dried, ground up, and used in making fertilizers. So you see, New York not only disposes of her garbage, but makes money from it as well.

If you live in Chicago, some of your garbage is reduced, and some is used to fill in low and swampy ground. Cities are finding out that garbage is too valuable to be thrown away or given away.

The city in which Fred lives burns its garbage and rubbish in great furnaces. The heat furnished by the burning garbage and rubbish is used to make some of the electricity to light the city.

Most cities require that people keep garbage separate from ashes and rubbish. You can see

that garbage could not be disposed of by reducing or burning, if it were mixed with ashes, bottles, and such things. New York says that the following things should be put into ash cans: ashes, sawdust, floor sweepings, bottles, broken glass, broken crockery, tin cans, oyster and clam shells.

In many cities ashes are used to fill in marshes



Some cities use ashes and rubbish to build up new land along the waterfront. Here you see a scow-load of rubbish ready to be dumped

and swamps so that the land can be used for building lots. Ashes are also used to help fill in low ground where roads are to be built.

Ashes collected in New York are being used to enlarge one of the islands in the East River. The city is making a three-hundred-acre island from one which originally had only eighty acres. A layer of rich earth is put over the ashes so that

things will grow upon the island. Chicago is rapidly adding new land along her lake front in the same way.

Rubbish includes such things as paper, rags, mattresses, carpets, old furniture, shoes, leather, straw, and so forth. Rubbish, too, is valuable. There are men in nearly every big city who pay large sums of money for the privilege of sorting the city's rubbish and taking what they want of it. This is what they do with some of the rubbish: The iron, tin, and solder from old cans can be melted and used again. Waste paper and rags are used for making cardboard and paper. Unbroken bottles are cleaned and sold to be used again. Broken ones are melted down and made into new bottles. Any material which the rubbish pickers do not want is usually burned.

### Things to Talk about in Class

1. Would it be easy for everyone in your city to remove his own ashes, rubbish, and garbage? Why?
2. Why does your city do this work instead of leaving it to each family?
3. How does a city get the money to pay for this work?
4. Is your neighborhood clean and tidy, or dirty and untidy? What makes it the one or the other?
5. What could your city do to make your neighborhood look neater?

6. What can you do to make your school building and grounds more tidy?

7. Plan a clean-up campaign for your neighborhood. Can you get any help from the city?

8. What is done by careless people to make your neighborhood untidy?

9. Why does the Scout poster say: **CLEANLINESS MEANS HEALTH?**

10. How could we get rid of most of the flies in a city? Why is it unhealthful to have flies near food?

11. Why do most cities have laws against spitting on the sidewalk?

12. Why do most cities have laws against smoking chimneys?

13. Find out whether your city has a law against smoking chimneys. Do you know of any buildings that violate the smoke law? Does your school ever violate this law?

14. Explain why it is not necessary for chimneys to throw out great streams of black smoke.

15. How does smoke harm trees and shrubs? How does it damage buildings?

16. How does smoke damage the merchant's goods? How does this affect the prices he must charge?

17. Why is smoky air not good to breathe?

18. Ask your father what is done with garbage in your city.

19. Find out what is done with ashes and rubbish in your city.

20. What is done with garbage in New York and Chicago? What use do these cities make of ashes?

## CHAPTER V

### COMMUNITY HEALTH

#### Overcrowding and Bad Housing

Do you remember our visit to the Alden School, where we saw children from the tenements of a great city playing happily on the school playground? The playground, you know, was the only open space anywhere near their homes. Do you remember how they loved their work in the big school building, and how anxious they were to learn to become good citizens? Miss Irving, one of the fourth grade teachers at the Alden School, is very much interested in those children, who have so few pleasant things in their lives. She loves them, and helps them in every way she can.

You may think that those poor children need money, food, and clothing badly, but Miss Irving thinks they need most of all to get away from the dark, stuffy rooms in which they live huddled together. They need to get away from the crowded, dirty streets where they play, and out into the country, where they can breathe fresh air and play in the sunshine. Most of them have never been more than a few blocks from home,



and have never seen grass or trees except on the playground.

Miss Irving lives outside the city in a pretty suburb many miles from the Alden School. She



Children should have a place like this to play. Think how healthy and happy tenement children would be if they could play in the woods near this stream instead of in the dirty crowded street shown on page 63

usually takes the train to school. But on Friday afternoons she drives a car and takes two children from her room home with her to stay until Monday morning. The children are no trouble at all as visitors, for they are never in the house except at meal time. Opposite Miss Irving's home is an

oak wood with a small creek running through it, and there the little visitors play from morning till night. Miss Irving even has them sleep outdoors on her sleeping porch.

They go back on Monday morning looking like different children from the pale listless ones who came out on Friday afternoon. It is hard to believe that two days and three nights in the fresh air could change them so much. Their eyes are bright, their cheeks show some color, and they look not only happier, but livelier and more intelligent. Miss Irving says that anyone would understand the change if he could see the homes in which those children live.

She says that in the neighborhood of the Alden School many families of seven or eight people live in two small rooms into which the sun can never shine. Sometimes five or six people sleep in one bedroom which has no window. No wonder they all feel tired when they get up in the morning, after breathing that impure air! Their bodies are starved for the oxygen which is in fresh air.

Oxygen is as necessary to our bodies as food. People who do not get enough oxygen soon become ill. They seem stupid and dull, because their brains, too, need oxygen. Miss Irving says that the children who have spent a few days in the country actually do better work when they return to school because of the fresh air and good food

they have had. But after a night spent at home, they come back with the same tired look in their eyes.

Miss Irving has visited the homes of many of the children in her class. The other day she went to call on a little girl who had been absent several days because of illness. As she walked along a street, where crowds of children were playing because there was no room at home for them to play, she very nearly stepped on a pretty little dark-eyed baby, creeping about on the sidewalk in front of a grocery store.

It would be hard to imagine a dirtier baby. He was literally wiping up the sidewalk with his hands and his dress; and the sidewalk was littered with dirt, scraps, and rubbish of all kinds. As Miss Irving passed by, the baby sat up and calmly put into his mouth one of the dirty little fists with which he had been wiping up the sidewalk. Just think of the million disease germs he must have put into his mouth at the same time!

You may ask why that pretty baby was not kept off the sidewalk. The answer is that there was probably not room enough for him to play in his home, and there was no yard. No doubt both his father and mother were at work in one of the factories, and he was being cared for by a brother or sister not yet old enough to be in school. Miss Irving says that about one baby in

every five born in the slums dies before it is five years old.

Most of the buildings near the Alden School are old-fashioned tenement houses three, four, and five stories high. They stand close to the sidewalk; and there is no open space between them.

Many large cities now have laws which forbid anyone to cover his whole lot with a residence building, for if every building in a block covers the whole lot, then sunshine and air can enter only those rooms which face the street or the alley. If such buildings were put up before the laws were passed, they should be torn down. Nowadays there are laws which prevent the building of windowless rooms in dwellings of any kind; but there were 100,000 such rooms in New York in 1910. There were also over 300,000 rooms which did not receive enough light and sunshine to be good places to live.

When you realize that stale, bad air makes people ill, and that disease germs live in dark, dirty places, you will not be surprised to hear that people who live in the tenement districts of large cities die by the thousand of tuberculosis, typhoid fever, and other terrible diseases. The death rates in crowded tenements are higher than in any other place in the United States.

It is hard to understand why anyone would build such places as these tenements, for they are

not fit for people to live in. One little girl in the Alden School says that the sun never shines in her home, and that one water faucet and one toilet serve for six families. Such a building must



A crowded street in a city tenement district. Notice that there is no space between the tall tenement houses. This means that many living rooms are entirely shut off from fresh air and sunshine

have been built by a greedy landlord who gave no thought to the people who would live there. His one idea was to put up a cheap building which would hold as many families as possible. He wanted to collect rent from twelve or fifteen



families instead of from the four or five families which could live decently in that space.

The landlord could have made plenty of money by building good tenements and charging the same amount of rent that he charges for the poor ones. But he was not satisfied merely to make plenty of money; he wanted to get rich at once, even at the expense of the lives and health of his fellow citizens. Miss Irving says she has never been able to discover exactly how many people have been crowded into that square block, but she has counted well enough to know that it is over two thousand.

If you will count the people who live in your block, you will realize how crowded that tenement block is.

You might think that people would refuse to live crowded together in such harmful, unpleasant places. No doubt many of them hate it, and would live in better homes if they could; but the fathers are unskilled workmen and their wages are very small. They must live near the factories where they work, for they cannot afford to pay the ten, fourteen, or twenty cents carfare which would make it possible for them to live farther from their work, in less crowded parts of the city.

A neighborhood like the one near the Alden School is costly and dangerous to any city. Everyone in the city suffers for the slums. All



of the citizens have to pay for the wretched way these people live. They pay in many ways. They pay when they become ill with some disease which starts in the crowded districts and spreads over the city. They pay, too, when the poor people of the slums are very ill and have to be taken to the free city and county hospitals. The city's taxpayers must pay their doctor's bills and hospital bills, for these people have no money for such things.

In a single large city, several million dollars of taxes go each year for free hospitals, sanitariums, and medical service. Suppose the wage earner in one of the tenement families becomes ill with tuberculosis, as many do who live in unhealthful houses in crowded neighborhoods. If he dies, then the city or the county must support his wife and children until the children are old enough to work. The taxpayers must feed and clothe such families.

Dirty, ugly, crowded homes, and poor food make people sick and unhappy. Add to this, much hard work and no pleasant, wholesome way of spending leisure time, and you have the reason why the slums make criminals out of many people. Most criminals come from the slums, and many of them have been made criminals by their surroundings. Criminals are harmful to a city. They are also expensive. A large city may spend millions of dollars each year on account of the ill-

health and lawbreaking caused by the slums. If it could save this heavy expense, how much richer it would be!

City Health would mean City Wealth. It would mean not only City Wealth, but City Happiness and City Pride as well. Can we afford to do without the City Health we would gain by getting rid of slums and bad tenement houses? Most cities have decided that they cannot. They



Model homes for workingmen in a small Michigan city. Though the movement for the building of model villages is new in our country, this street shows what can be done to provide attractive homes for working people at small expense

have made laws which forbid any more bad buildings. Under the best of these laws, all rooms must have light and air; all houses must have good plumbing, and sinks and toilets for each family. However, most large cities still need to tear down many, many tenement houses which are not fit dwelling places for human beings.

✓ The great cities of Europe have made more

progress in doing away with their slums and poorly built houses than we have here in the United States. They have built workingmen's villages—pretty little villages with rows of cottages, each with its vegetable garden and its flower garden—many miles from the city. Fast trains run between the cities and the villages to carry the men to their work in the shortest possible time, at a cost of only a few cents a ride. America must use some such plan as this if she ever hopes to get rid of slums and overcrowded tenements, and gain City Health.

### Things to Talk about in Class

1. Many children who attend the Alden School cannot have fresh air in their sleeping rooms. Do you know any people who could have fresh air in their sleeping rooms if they would open their windows? Are people likely to be healthy without plenty of fresh air?

2. Why do people feel tired after sleeping all night in a room without ventilation?

3. Tenement children who have spent a few days in the country often do better work in school. Why is this?

4. Miss Irving says that one reason why tenements are dirty is because they are dark. Can you explain why this is true?

5. Why do people build tenement houses? Why do people live in them?

6. A lot owner is now forbidden to cover his whole lot with a residence building. Why is this?

7. How would cheap street car, elevated, subway, and railroad fares help to do away with crowded tenements in cities?

8. Why do most tenement house laws say that all rooms must have windows?

9. In what ways does every citizen pay for the slums?

10. Would it be easier for you to become a good citizen in a crowded part of the city, or in a part where there is plenty of light and air?

11. How have many European cities done away with their crowded tenements?

12. Write out a list of the things that make an apartment unpleasant and unhealthful.

13. Write out a list of the things that make an apartment pleasant and healthful.

14. "Where the sun does not enter, the doctor does." Do you think this is a true saying? Why?

## CHAPTER VI

### WATER SUPPLY

#### The Importance of Water

ALICE had just returned from visiting her aunt and uncle who live on a farm. The next morning she said, "Mother, do you know what I think is the most wonderful thing in our house? It is something I had hardly noticed or thought about until I visited at Aunt Ethel's house in the country." Her mother guessed the telephone, the electric lights, the radio, and many other things; but Alice said that none of these guesses was right.

"Why, it's our water faucets," she said. "Does it not seem wonderful that we need only turn them on to have all the water we want in the basement, the kitchen, or the bathroom at any time of the day or night? Probably you don't stop to think about it; but you would if you had been at Aunt Ethel's when I was there. You know, Aunt Ethel and Uncle George get their water from a well in the back yard. A small gasoline engine pumps the water from the well into a high tank near by. The water runs through pipes down from the tank and into the house and the

barn, where there are water faucets just like ours here in the city.

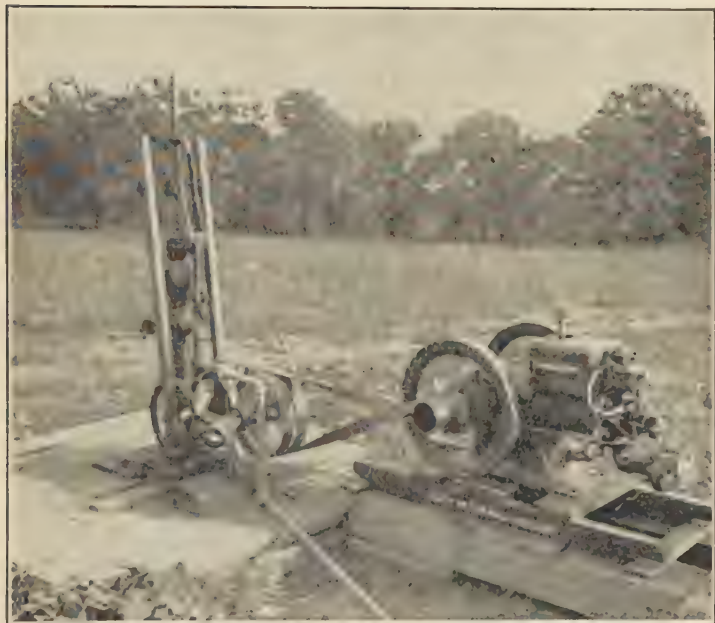
“But one day the gasoline engine broke down. Uncle George had to send away for a new part, and for two days we had to pump by hand all the water we used. Uncle George put a handle on the pump, and took off the pipe leading to the tank, so that we could pump pailfuls of water for the house. At first I thought it would be great fun to have to pump and carry all the water we used, so I filled Aunt Ethel’s pails, and asked her if she would let me be ‘water pumper’ all day. She said I could be ‘water pumper’ if I wished to, for it would be a great help; but she was afraid that I would be very, very tired of my job before night.

“When Aunt Ethel called me next morning, I went into the bathroom the first thing to fill the tub. There was no water, of course; so I put on a few clothes, took two pails from the kitchen shelf, and went out to pump my bath water. When I had poured the two pailfuls into the bathtub, I found there was hardly enough water to cover the bottom of the tub; and it was icy cold.

“Out I went for two more pailfuls and I put one on the kitchen stove to heat. Meanwhile I pumped another pailful for Aunt Ethel to use in getting the breakfast. Even the four two-gallon pails of water did not make much bath water; and I



thought of the hundreds of times I have filled the bathtub to the top, here at home, without even wondering or caring where the water came from



A gasoline engine running a pump on a farm. The water is piped from the well to supply the farmhouse with water

or how it was being pumped. When I thought what a long, hard job it had been to pump enough water for that rather poor bath, I began to realize how many, many gallons of water it must take to supply the thousands of people in our city with

water enough for baths, or even with drinking water.

“After breakfast, I brought a pail of water for washing the dishes, and put another pailful in the bathroom for anyone who might want to wash his face and hands during the day. Then Aunt Ethel said that she must do a small washing, and I knew my real job as ‘water pumper’ had begun. I pumped seven pails of water for the washing; and by the time I had finished, I was tired, stiff, and lame. You must remember that altogether I had pumped fourteen pails of water during the morning. Then Aunt Ethel refused to let me pump any more; but I had become interested in water by that time, so I counted the number of pailfuls used in the house that day.

“It seemed as if we were using an enormous amount of water for one family. Why, we needed water for nearly everything we did. We drank water. We washed with water. Our clothes were washed in water. Our food was cooked with water. The dishes were washed in water. The house we lived in was scrubbed and kept clean with water. The horses and cattle were given water to drink. The garden was given water to drink. Uncle George even put several quarts into the radiator of the automobile before he started to town in the afternoon. I began to think that water is one of the greatest things in the world,

for plants cannot live without it, the lower animals cannot live without it, and man himself cannot live without it. Many great engines are run by means of water.

"I counted that we used thirty-five pailfuls, or about seventy gallons of water that day. And, as Aunt Ethel said, we probably would have used a great deal more, and wasted a great deal more that day, if we had been able to get it by turning on the faucets, instead of having to pump it. Uncle George said that if the engine had been working, he would have sprinkled the lawn in the evening, and that would have used at least two hundred gallons."

"Though you have lived in Chicago all your life, Alice, you have never stopped to wonder where our city's water supply comes from," said her mother. "You did not realize what a great work our city does every day, when it pumps water for three million people, until you tried to pump by hand enough water for one family. Then you began to understand how necessary water is, and how much of it we use each day.

"Chicago pumps 275 gallons of water a day from Lake Michigan for each one of her three million people. Of course no person could possibly use 275 gallons in a day for drinking, bathing, washing his clothes, and keeping his home clean. Yet water is used for so many other things, and so very

much of it is wasted that it is necessary to pump this great quantity. Can you think of some ways in which city water is used each day, besides the ways that you use it?"

"Oh, yes," said Alice. "Sprinkling lawns, sprinkling and washing streets, and putting out fires must use about all of the water that people do not need out of their 275 gallons."

"You are right; great quantities of water are used for those purposes; but you must not forget that hundreds of factories in the city each use thousands of gallons a day to run their huge steam engines, and to do various other parts of their work. These are all very necessary uses for city water, but it is a great pity that so much of the water pumped each day is wasted.

"People waste the water because it is so easy to get, and because it is so cheap. Thousands of gallons are wasted each day because careless citizens often leave water faucets running, and go away and forget them for an hour; perhaps for a whole day. Other people do not have their leaky water faucets repaired because they do not realize or care that the city is hiring men and running expensive engines to pump this water which is not being used.

"I read the other day that a water faucet which leaks just a drop at a time, wastes fifteen gallons of water a day. A faucet which leaks enough to

run a small stream of water, wastes over two hundred and fifty gallons a day,—more than enough to supply a careful family with water for a day. The city engineers who have charge of our water supply know that they are pumping a great deal more



A pumping station in a large city

than is really needed; and they have a plan which they hope will make people stop wasting water.

“As it is, we pay for our water supply by paying a water tax every year. Each household is charged according to the size of the house, and the lot, and the number of water faucets there are. Under this plan, you see, people who waste great

quantities of water do not pay any more than people who are very careful, and use only what they need.

“The city engineers now plan to put water meters in every house. These meters will measure the amount of water used, as gas meters measure our gas. Citizens will then pay for what they use. The rate will be low enough so that everyone can afford plenty of water; but it is hoped that many people will feel that they cannot afford to waste it. Careful people may find that their water taxes are much less by this new system, and careless people will probably be surprised to find their taxes extremely high.”

“How much do we pay for our water?” Alice asked.

“About seven dollars a year,” her mother told her.

Then Alice remembered what hard work it had been to pump enough to last half a day at Uncle Fred’s; and she said she thought it was a wonderful thing to live in a modern city where engineers and workmen are hired to pump enough water for everyone, and everyone pays his share of the cost.

Alice’s younger brother Fred returned this morning from a two weeks’ hiking and camping trip with his Boy Scout troop. He was standing near while Alice and his mother were talking about



water, and though he said nothing, he seemed very much interested. At last he exclaimed, "Well, Alice, if you think you learned much about water while you were away, you should hear some of the water lessons we had while we were on our camping trip.

"You know, our scoutmaster is also a doctor. He naturally talks to us a good deal about health; and he seems to think that nothing is so important for good health as plenty of pure drinking water. We fellows used to say that Dr. Young gave us a water lesson every time we took a drink. But we liked his talks because they were always interesting. You wouldn't believe how interesting water can be.

"Dr. Young did not mean what you may think he meant by pure water. I was surprised when I learned what really pure water is. I had always thought any water which looked clear and sparkling in a glass was pure, and safe to drink. But you cannot tell simply by looking at it, whether water is pure or not. Clear, sparkling water may contain many dangerous disease germs, though you cannot see them without a microscope. Dr. Young says that the only pure water is water which has no disease germs in it at all, or else only dead disease germs.

"He says there are two ways to know whether there are disease germs in your drinking water.

One way is to examine samples of the water under a microscope which magnifies the germs so that they can be seen. He says that the men who have charge of the water supply in cities examine many samples of the water each day. Thus they make sure that the water they are pumping into the city pipes is safe for people to drink. He says people who live in cities do not need to worry about their drinking water, for the board of health makes it its duty to see that the city's water supply is as pure as possible.

“If you cannot test your drinking water for disease germs yourself, and if you do not live in a city where the board of health does it for you, there is another way you can make sure that the water you drink is pure,—that it will not make you ill. Dr. Young calls this way ‘knowing the history of the water you drink.’

“He says that the water in all rivers and running streams, the water in all lakes, and in all springs would be pure, and practically free from germs, if there were no people on the earth. Water from these sources is sometimes found to be impure, and filled with the germs which cause typhoid fever, cholera, and other diseases, because the wastes from kitchens, toilets and barns get into it. Germs from the bodies of people who have those diseases often pass from their bodies and get into the water which other people use. Perhaps you

do not see how this could happen. I will tell you how Dr. Young explained it to us.

“One hot day, when we had been hiking for several hours and our water canteens were empty, we wanted to stop at the next farmhouse to get a drink, and fill our canteens at the farmer’s well. But when we got there, Dr. Young said, ‘No one is to drink from this well. We will go on to the next farm.’ Of course we all asked why.

“‘That well is too close to the barn and too close to the outhouse to be safe,’ he answered. ‘It is only a few yards from each of them; and notice how the ground slopes from them toward the well. This means that the waste from the barn and the outhouse may easily flow underground, downhill to the well. You can see that such water is not safe.’

“He let us fill our canteens at the next farm, however; for there the well was far from the buildings, and on high ground.

“That night we camped near the bank of a small river. There were no farmhouses near by, and no springs from which we could get water; so we knew that the river was to furnish our water supply. When we had put down our packs, and were getting ready to make camp, Dr. Young called us over to him. He took out his map, and said:

“‘I want to tell you boys about this river. I will tell you what I know of the history of the

water you are going to drink. The village of Milton, which you see on the map, is about ten miles above us, on the banks of this river. Milton empties its sewage into the river. Sewage is unclean, and it usually contains many disease germs. However, the amount of sewage which Milton dumps in the river is fairly small in comparison to the amount of water in the river, so the sewage is greatly diluted; that is, it is mixed with so much river water that the sewage is hardly noticeable.

“‘Then, too, as the river flows along, many, many disease germs are destroyed by the action of the strong sunlight and the fresh air on the water. Many of them have been killed, but many others may still be alive. We cannot afford to take chances with our drinking water; so we will not drink the water as it comes from the river. We will boil it first. That is one thing you can do whenever you are in doubt about your drinking water. Boiling kills disease germs, so you can safely drink boiled water.’

“Each day a different boy was selected to choose a good camping place for the night. Dr. Young told us what things we should keep in mind when choosing a place to camp. First thing, we must be sure of a water supply, he said. There were other important instructions, also. He said that our job of choosing a place to camp was very much

like the task the early settlers in our country had when they set out to choose a place for a settlement or a new village. The early settlements were nearly all on the banks of rivers or lakes; for there the pioneers could be sure of a good supply of water. They liked to be near streams



A Boy Scout troop camping beside a small river. The boys in the center are building a fire to boil a kettle of river water, in order to make sure that troop will not become ill from drinking impure water

for another reason also,—because traveling by water was quicker, easier, and safer than traveling over trails through the forests.

“When the villages grew and spread out, and the new homes were farther from the rivers, the people found it inconvenient to carry their water so far, and began to dig wells near their homes. As

the villages grew to be towns and cities, the houses were built closer together. The people of many households became ill because wastes from the kitchens and toilets of other households were poisoning the water in their wells. The people who got their water from the river became ill because a town upstream was dumping its waste into the river. Towns near lakes often took their drinking water from the same lake into which they emptied their sewage and garbage. People were dying by the thousand of cholera and typhoid fever.

“Whenever there was a fire, people dipped water from the river, and filled buckets at their wells to pour on the blazing building. You can imagine how fast fires spread in those days. A general city water supply was badly needed to fight fires.

“At last people realized that they could never hope to make their towns safe places to live in, until they worked together to give everybody plenty of pure water. This was a hard task, and a very expensive one. But now nearly all our cities give their people excellent water. The result is that there are almost no deaths in large cities from diseases caused by impure drinking water.”



### Things to Talk about in Class

1. Why did Alice think that water faucets were the most wonderful thing in her house?

2. Make a list of the ways water is used in the home. In factories. In the streets.

3. Find out how much water your city pumps for each person.

4. Think of a way in which large quantities of water are wasted. Here is one rule for preventing the wasting of water: **REPAIR LEAKY FAUCETS.** Write more rules. When you have your rules written, cut the letters of each rule from colored paper and mount them on cardboard. Perhaps some druggist or grocer will allow you to display your rules in his window.

5. If there is a water meter in your home, explain how to read it.

6. How do water meters keep careless people from wasting water?

7. Who pays for putting water pipes in the streets of your city?

8. Who pays for pumping the water used in your city?

9. Which is better, for all the people of a city to get together to supply themselves with water, or for each family to have a well of its own? Why?

10. What did Dr. Young mean by pure water? Is clear and sparkling water always pure?

11. How does the water of lakes and streams become impure?

12. How did the earliest settlers in our country obtain water?

## CHAPTER VII

### WATER SUPPLY

#### How Chicago Gets a Pure Water Supply

“IN my apartment in New York City,” said Mr. Shaw, “I can turn on a water faucet and fill my glass with clear, cold water from a mountain stream more than a hundred miles away. Isn’t it wonderful to be able to drink from a mountain stream, even though you live in a crowded city?”

Mr. Shaw is a friend of Alice’s father, and he was visiting at their home for a few days. He has always lived in New York City, and knows very little about Chicago. He said that if Alice and Fred would tell him the story of Chicago’s water supply, he would tell them about New York’s wonderful water system, which makes it possible for him to get water in his apartment from a stream far away in the mountains. The children wanted first to find out a little more about their city’s water supply, and they promised to have their story ready to tell at dinner that night.

“Our teacher often talks to us about the early days of Chicago, and I know she will tell me how the people of Chicago got their water in those

days," said Fred. "And if you can find someone who will tell you exactly how we get our water now, Alice, we shall have the whole story."

"That's a very good plan," said Alice. "I know already where I shall get my part of the story. There is an article in one of Father's magazines



When Chicago was this small village, the people dipped their water from the river or from Lake Michigan. Those who lived too far away, dug wells.

Why did water from all three sources soon become unsafe for drinking?

which tells the whole thing, and has ever so many pictures of the Chicago waterworks."

Fred and Alice burst into the kitchen that evening while their mother was preparing dinner. "Oh, Mother," they both cried, "would you like to have us tell you the story we are going to tell Mr. Shaw tonight?"

"It's in two chapters," Fred explained. "Mine's the first chapter." This is what he told:

“Long ago, when Chicago was just a little settlement near the Chicago River, the housewives could be seen at any time of the day, going to or from the river with their water buckets. When they stepped out on a log and filled their buckets, they got clear, pure water.

“Soon the little settlement grew to be quite a village. People began to dig wells for their water. The wells in this sandy soil did not have to be very deep. But the village had provided no means of getting rid of its garbage, sewage and other waste. Often the garbage was only emptied out on the ground. Dead animals and other refuse of all kinds were thrown into the river. Neither river nor well water was fit to drink, and sickness swept over the village.

“Many citizens bought their water from a man who drove a cart with a barrel on it through the town, and peddled Lake Michigan water from door to door. But most people could not afford to do this. Finally laws were passed to protect the village water supply. Garbage and dead animals could not be thrown into the river, and dumping garbage within the limits of the village was forbidden.

“By this time people realized that the village would never have pure water until it was pumped from Lake Michigan to their homes by some means. They knew, also, that the village

would not be a safe place to live until it had a pure water supply.

“In 1836, a group of men founded the Chicago Hydraulic Company. By 1840, this company had built a reservoir in the center of Chicago, which was now a good-sized city. An iron pipe reached from the reservoir out for a short distance into the lake. A small pumping engine drew the water up into the reservoir and sent it out to the homes of the city through wooden pipes. You could never guess how those pipes were made. They were simply logs with holes bored through their centers.

“This water system supplied only about one-fifth of the people of the city, so the citizens voted to have the city itself take charge of the water. The city engineers built new reservoirs and pumping stations; but even this newer, bigger water system was not enough.

“These are the things that people complained of: In winter the water froze in the pipes, and the city was without water until the spring thaws came. Often when a housewife turned on a water faucet, a tiny live fish jumped out. This was because the pipes where the water was taken in from the lake were not carefully screened. The water was not as pure as it should be, either, people said; for it was taken near shore where much rubbish, garbage, and sewage was dumped. Many

people thought that the water should be taken at least two miles from shore, in order to be clean enough for drinking.

“The engineers said that it was very nice to talk about getting water two miles from shore, but, of course, it couldn’t really be done. Who had ever heard of such a thing? Why, no city in the world had such a water system as that. Nevertheless, Chicago was determined to have clean water and plenty of it; and soon the city engineer, Mr. Chesborough, thought of a way—but that’s Alice’s part of the story.”

Then Alice began her chapter of Chicago’s water story. This is what she told:

“The plan Mr. Chesborough thought out is still being used. It is by using his plan that the city is able to pump 275 gallons of water for every one of her three million people today. I am telling you this so that you will understand what an excellent scheme it was. Our city has grown to be much larger than it was in Mr. Chesborough’s time, so the water system has had to be made much larger, but it is still practically the way he worked it out.

“Mr. Chesborough thought the best way to get water from two miles out in the lake would be to dig a great tunnel far below the bottom of the lake. When the tunnel reached a place two miles from shore, it would be brought above the bottom of



the lake. The water would then rush into the tunnel. He planned to have the tunnel slant toward shore so that the water would run easily to the city. The tunnel would extend a short way under land, and at the land end there would be a great pumping station, whose pumps would lift



To get pure water in the days when Chicago was a village, many people depended on the water peddler, who drove through town with his barrel, hawking Lake Michigan water from door to door

the water from the tunnel and force it into the water mains under the streets of the city. From the mains it would flow into smaller pipes leading to the houses.

“Many engineers thought it would be impossible to dig the tunnel under Lake Michigan. They had never heard of such a thing being done. How-

ever, they said it was worth trying; and the work was begun.

“First a great round building, called a crib, was built out in the lake, two miles from shore. The crib was intended to protect the open end of the tunnel, where the water would run in. Then miners and bricklayers began on the tunnel. One party of men started working at the crib. They dug down sixty-nine feet below the lake, and began to build the tunnel toward shore. Another party of men started the tunnel on land, and dug toward the crib. The two parties of miners and bricklayers worked for three years, and when they met under the lake, the tunnel was finished. Then in 1867 the people of Chicago were able to turn on their faucets and get clean Lake Michigan water, taken two miles from shore.

“In spite of the expensive tunnels, cribs, and pumping stations which had been built, the city water supply in less than twenty years became so impure that the health of every citizen was in danger. People died by hundreds from typhoid fever, a disease which impure water brings.

“It did not take the doctors and engineers long to discover how typhoid fever germs were getting into the drinking water. Chicago had grown to be a city of 700,000 people, and nearly all its sewers were emptying into Lake Michigan, or into the Chicago River, which flowed into the lake.

There were also many large factories near the lake shore which dumped all their wastes into the lake. Whenever there were storms, the sewage and waste were carried far out into the lake, where the water cribs were.

“The engineers said that it would be very expensive and very hard to put water cribs farther out into the lake. And even if they did, disease germs from the sewage might still reach the drinking water. The engineers finally decided that the only answer to the pure water question was to find some safer way of getting rid of the sewage than by emptying it into Lake Michigan. The city voted to spend forty-three million dollars on the project; for Chicago had to have better water at any cost.

“This is what the engineers did. They had the city continue to empty its sewage into the Chicago River, but they did not allow this sewage to flow into Lake Michigan. They changed the direction of the river. By digging a great canal called the Drainage Canal, they made the river flow away from Lake Michigan instead of toward it. The Drainage Canal makes the Chicago River flow into the Desplaines River; and the Desplaines River flows into the Illinois, which flows into the Mississippi; so now the water of the Chicago River empties into the Gulf of Mexico, instead of emptying by way of the Great Lakes and the St. Lawrence into the Atlantic.

“The Drainage Canal not only keeps the city’s water supply pure, but it furnishes power to make electricity as well. At Lockport, Illinois, there is a fall in the canal. A dam has been built there, and the falling water turns water wheels which make electricity. Many of Chicago’s street lights are lighted by the electricity which is produced at Lockport.

“Chicago now has seven cribs, fifty miles of tunnels, hundreds of miles of water pipes, nine large pumping stations, and five smaller pumping stations to furnish her water. Some of the cribs are six or seven miles from shore. Most of the time the water is very good, and perfectly safe to drink, just as it comes through the tunnels from the lake.

“Once in a while, after a big storm on the lake, the tests show that the water contains disease germs. Then a little chlorine is put into the water. This kills the germs. People complain that the chlorine sometimes gives the water an unpleasant taste, but of course they would rather stand this for a few days than be ill with typhoid fever. Engineers believe that the storms bring these disease germs from the neighboring cities of Wisconsin, Illinois, and Indiana which empty their sewage into Lake Michigan. They are so far away that their sewage usually does not reach our water.”

Before Alice had finished her story, her mother had become so interested that she forgot all about the dinner she was preparing. "Why, children, that is one of the most interesting stories I have ever heard," she said. "I have learned a great many things that I did not know about Chicago's water supply, though I have lived here all my life. I



The Chicago Drainage Canal Dam at Lockport. Electricity produced here is sent by wire as far as Chicago. A lock 22 feet wide and 130 feet long allows boats to be lifted or lowered between the two levels

am sure Mr. Shaw will be delighted with what you are going to tell him."

Mr. Shaw was delighted. He thought it was a wonderful story. When they had finished, he lifted his glass of water from the table and looked at it carefully, then said: "With this glass of pure water, I drink to the health of Chicago, and to two of her finest little citizens! Any city is sure to become a better city when its young citizens are as interested in its work as you two are."

**Things to Talk about in Class**

1. How did early settlers in Chicago get their water?
2. What made the river water unfit for drinking?
3. What made the water from the wells in Chicago unfit for use?
4. Describe the waterworks of the Chicago Hydraulic Company.
5. What made the Lake Michigan water impure when it was taken too near the shore?
6. Tell how the first water tunnel was built.
7. How did the sewage from Chicago reach the lake and make the water impure?
8. Explain the change that was made in the Chicago river to keep sewage from flowing into the lake.
9. What else does the Drainage Canal do for Chicago besides keep its water pure?
10. Here are two poster subjects—perhaps you can think of others.

Going to the River for Water.  
The Water Peddler.



## CHAPTER VIII

### WATER SUPPLY

#### How New York and Other Cities Get a Pure Water Supply

THIS is the story of New York's water supply as Mr. Shaw told it to Alice and Fred at dinner that evening:

"The first white settlers at the place where New York is now, were Dutch; and they called their village New Amsterdam. They came in 1614, and old records say that one reason they selected this place for their settlement was that Manhattan was a well-watered island, traversed by many brooks, and having a large fresh-water pond fed by several springs. They did not dream, however, that their little settlement would some day be one of the largest cities in the world, and that the many brooks and springs would not be able to furnish even a fraction of the water supply needed for such a city.

"Now Chicago is very fortunate, for she has more water at her front door than she can ever use. Her only problems are to keep Lake Michigan, her great reservoir of water, clean and pure; and then to pump the water to her citizens. New York's

water problem is much harder than Chicago's, for there is no large supply near the city. Ever since New York has been too large to depend upon ponds, brooks, and wells for her water, the engineers have been constantly at work, trying to find ways of getting enough water for all her citizens.

“As I have already told you, the first settlers got their water from springs and small ponds. Soon the settlement grew so large that not everyone could reach the springs and ponds. Then several families would put their money together and have a well dug. The well water was used only for drinking and cooking. Rain water was collected in cisterns for the washing and scrubbing. The eaves troughs emptied the rain water which fell on the roofs into large tanks or cisterns. Cistern water made excellent soft water for washing, in those days when New York was a small, clean village with no great smokestacks.

“The first public well was dug in 1658, when Peter Stuyvesant was head of the colony. Others were dug later, and the expense was divided among the people of the community. A citizen was appointed to look after each one of these wells and keep it repaired.

“By 1774 the population of New York was about thirty thousand, and there was not enough good water for everyone. Many people were buying pure water which had been sent to the city from far

away. Many others could not afford to do that, and were drinking water from unsafe wells, and were becoming ill from it. About this time, a small company of men made plans to pump water into a large reservoir, and send it to the citizens through wooden pipes. But before they had gone very far with their plans, the Revolutionary War came, and then no one had time to think of a water supply.

“After the Revolutionary War, the people of New York City were still getting their water from many of the same old wells. The water in some of the public wells had become impure, because wastes were allowed to drain into them. Other wells needed to be repaired. So in 1789, the common council of the city of New York voted to have some of the taxes used to repair wells and pumps throughout the city. The most famous of the old pumps repaired at that time was called the Tea Water Pump. It stood at Park Row near Baxter Street. The water from the Tea Water Pump was fresh and pure. Good water was so scarce that people came long distances to use this pump. Several men made a business of selling water from the Tea Water Pump throughout the city. They peddled it from wagons which looked something like the sprinkling wagons of today.

“The first public waterworks owned by the city of New York were built about 1830. They consisted of a large well, and a high tank. The

water was pumped up to the tank, then piped from there to the houses. This water was not very good, and there was not nearly enough of it.

“Then Colonel De Witt Clinton said he thought New York could get plenty of good water from the Croton River, forty miles away. ‘Go forty miles for water! How foolish and expensive!’ some people said. Others insisted that it could not be done. But Clinton had an answer for all of them. He said New York was already the largest city in the United States, and it was easy to see that she would soon be one of the greatest in the world. He pointed out, however, that she could never become such a city without a plentiful supply of good, wholesome water for her citizens. Then nearly every one agreed that no expense was too large if it would help to make New York a great city.

“To those who said it could not be done, he told the story of how pure drinking water was brought to ancient Rome. Long, long ago, before the time of Christ, the Romans knew that they must have good drinking water if they would keep well. The river Tiber ran through the city; but they did not drink from it, because they knew the water could not be clean, with so many houses on its banks, and so many people throwing things into it. Rome sent her bridge and road builders back into the mountains, many miles

from the city, to look for fresh, cold streams. There were many such streams in the mountains,



An old Roman aqueduct in Spain. The skillful engineers of Roman days built aqueducts many miles long to bring a city's water supply from distant sources. This was nearly 2000 years before the first long-distance water tunnel was built in the United States

and the bridge builders built aqueducts to lead the good water down into Rome.

“The word *aqueduct* means *to lead water*. The aqueducts looked something like great bridges

leading from the mountains down to the city. An aqueduct was really a sort of wall, resting on arches. In the wall was a hollow passageway through which the water ran. At one time, the aqueducts carried 32,000,000 gallons of water a day to Rome. The people of New York were a little ashamed when they learned that the old Romans who lived nearly two thousand years before them had a better water system than theirs; and at last they believed Colonel Clinton's plan was a good one.

“Water from the Croton River was first brought to New York in 1842. It took seven years to build the waterworks. The water was brought from the river through an aqueduct forty-one miles long. This aqueduct was eight feet high and seven feet wide, and looked like a long wall. The aqueduct had to cross the Harlem River in order to reach the city, and there it made a beautiful high-arch bridge. Reservoirs were built to receive and hold the water as it flowed from the aqueduct; and from them it was pumped through the city. About forty years later it became necessary to build another aqueduct, because the city had grown, and needed still more water.

“New York grew and grew. The engineers said, ‘We have enough water now, but some day we shall have a water famine unless we find a big-



ger water supply for our city.' So the city sent men to look for water. They traveled all over the state, and examined the Hudson River, all of its branches, and many smaller streams. They examined the streams in the Adirondack and Catskill Mountains, and wrote down what they found—how many dams would have to be built, how long the aqueducts would have to be, whether or not the water was pure, and all the needed information. It was decided that the nearest, best and largest water supply could be got from the Catskill Mountains about a hundred miles north of the city, near the Hudson River. The Catskills are covered with forests, and many streams of pure water rush down the mountain sides into the valleys below.

“New York bought hundreds of acres of land near these streams, moved houses which were so near that their wastes might poison the water, and moved railroads which were in the way when the dams and reservoirs were to be built. Many mountain streams were made to empty into a large artificial lake or reservoir. This is Ashokan Reservoir, the largest reservoir in America. From this reservoir, the water runs through a great tunnel, underground most of the way, down to the city. This tunnel is called an aqueduct, but it is an underground aqueduct. It crosses the Hudson River more than a thousand feet beneath the

river's surface. The aqueduct carries the water to the city reservoirs, and from there it is sent into the pipes.

“Even though the water comes from far up in the mountains, the city does several things to make certain that it is pure before it is used. In the first place, the city has special policemen who guard the streams and reservoirs so that no one can throw garbage, rubbish, or waste of any kind into them. At one of the reservoirs, the water is sent through pipes which allow it to rise into the air in many fine sprays such as come from a garden hose. Then the water falls back into the reservoir. It has been made purer because it has had pure air mixed with it. The oxygen in the air kills germs, and removes any bad odors which the water may have. At another place, the water is filtered by being strained through fine sand. This filtering removes dirt and germs. In still another place the water is purified with chemicals which kill germs.

“Now you have heard how it happens that, in my apartment, I can drink from a mountain stream a hundred miles away. Think how many thousands of people have worked since the days of New Amsterdam to make it possible for people who live in New York today to do this!

“There are other cities in the United States which get their water in much the same way that

New York does. San Francisco goes many miles back into the mountains for her water. Boston, Baltimore, Newark, New Haven, and many other eastern cities each collect the water of several



A scene in the mountains where New York City has a great reservoir. Here a pumping station forces the water through many small nozzles, and it rises in spray, to fall back into the basin aerated, or purified by being mixed with air. Then it is sent through great tunnels down to the city

streams in large reservoirs, then send it through aqueducts to the city.

“Cleveland has a water system almost exactly like that of Chicago. She gets her water from Lake Erie by means of long tunnels under the

lake. Cleveland also has had trouble with impure water because of sewage being dumped into the lake.

“St. Louis, Washington and Cincinnati are located on the banks of great rivers, and they take their water from those rivers. Indianapolis pumps her water from large wells into high tanks, then pipes it to her citizens.”

### Things to Talk about in Class

1. Why is New York's water problem harder than that of Chicago?

2. How did the first Dutch settlers of New Amsterdam get water for drinking and cooking?

3. What plan was adopted by the Dutch when the village of New Amsterdam grew larger?

4. When New York became a city of thirty thousand people the water from wells was unsafe. Why was this?

5. Of what did the first public waterworks in New York City consist?

6. What was De Witt Clinton's plan for getting pure water for the people of New York?

7. Explain how the people of ancient Rome brought pure water to their city.

8. Tell how New York City gets her water supply at the present time.

9. How do the people of New York protect their water supply from dirt and disease germs?

10. What other cities of the United States get their water in much the same way as New York?

11. Locate on a map of the United States all the cities mentioned on pages 103 and 104.

12. How do the people of your city obtain their water? Is the plan your city uses most like that of New York, Chicago, Washington, or Indianapolis?

13. Find out what is done to purify the water supply of your town.

14. Trace the water supply of your town from its source to your home.

## CHAPTER IX

### THE FIRE DEPARTMENT

#### Fire Fighting

“MOTHER, Father, wake up, wake up! I smell smoke. The house must be afire. Father, I say the house is afire!” shouted John. John’s father was out of bed and partly dressed before he really understood what the trouble was. He is a doctor, and is used to being wakened at all times of night.

“Father, the hall’s full of smoke, and it’s just pouring up the stairway,—fire must be downstairs. Oh, the lights won’t go on.”

“Then light a candle,” the doctor replied, “and, Mother, you telephone the fire department while I go down and see what’s happened.”

Mrs. Webster lifted the receiver from the telephone near the bed, waited a second, then rattled the hook several times;—no answer. Just then Dr. Webster came running up the stairs, crying, “The basement’s afire,—must have started from the furnace. The fire has already broken through in the dining room. Telephone dead? Wire must have burned off. That’s what’s happened to the lights, too. John, run to the fire



alarm box on the corner, turn the handle to the right, open the door, and pull the hook down once. Then wait there and tell the driver of the engine where to go. Mother, wrap the baby up, and go next door to the Smiths'. I'll try to get a few things out of the house. . . . Yes, I'll be careful. I'll get out before there's any danger."

John ran to the red fire alarm box, gave the alarm, and waited. His alarm, traveling swiftly over telegraph wires under the ground, rang a gong in the nearest fire station, as well as in two others farther away. The men in the station leaped out of bed and into their clothes, and instantly disappeared, one after another, through holes in the floor. They let themselves down through the holes and slid swiftly down brass poles to the floor below, where the chugging engine and trucks stood ready, with the drivers in their seats.

The doors of the engine house were wide open, and as the last man jumped aboard, the engine tore out into the street, followed by the hose cart and the hook and ladder truck with bells clanging and engines roaring. The firemen stood on the running boards and calmly buttoned up their rubber coats, paying no attention to the furious speed or the danger of falling off. They were all on their way fifteen seconds or one-fourth of a minute

from the time John Webster had opened the red box, and pulled down the hook.

As the engine plunged down the city street, straight into the freezing wind which was blowing from the north, the captain and the engineer were thinking thoughts something like these: "Neighborhood of old-fashioned three-story frame houses, rather close together; high wind, temperature below zero,—bad night." Then each reviewed in his mind the position of every hydrant in the neighborhood of the fire, so that no matter where the fire might be, he would know instantly where the nearest hydrants were.

John did not need to give the firemen directions, for they could see the flames several blocks away. As the engine began to slow down, the engineer jumped off. He ran ahead, and had the cap of the hydrant unscrewed, before the apparatus pulled up.

The captain looked at his watch and murmured, "Four minutes and a half since the alarm; not bad." He hurried into the burning house, followed by the hose men dragging the hose behind them, and the men of the hook and ladder company carrying axes, hatchets, and picks, for chopping away parts of the burning building, forcing doors open, and making holes in the floors or roof.

It did not take the captain long to discover what sort of fire this was, nor to decide how he and

his men must fight it. He ordered some of the windows on the first floor to be opened. Several of the hook and ladder men pushed through the dense, blinding smoke to do one of their regular



Firemen playing streams of water on a big fire

duties, that of letting air into the building so that the hose men can stay there to do their work. They groped about for windows, and raised them, or else broke the glass with one of their tools.

The captain gave his orders quickly, and within two or three minutes the men were all in their appointed places. One group of men outside had pushed a hose through a window and was flooding the basement in order to put out the fire in the coal and wood piles. Another group with a line of hose was assigned to the first floor to stop the fire there. The stairway leading to the second floor was blocked by the fire; so a ladder was placed at one of the windows, and the men crawled through with their hose.

By the time John returned from the alarm box, quite a crowd of people had gathered to watch the fire. A policeman, arriving a few minutes later, forced the people away from the house and across the street, where they would be out of danger from falling sparks or burning timbers, and where they could not interfere with the work of the firemen.

Just then the second company arrived. The captain of the first company to get to a fire always takes command of the companies which come later, unless a higher officer, such as a battalion chief, comes to take charge. The captain of the first company ordered the second captain to turn a stream of water on the roof of Smith's house to protect it. He also told him to watch Webster's garage, near by, and to remove the automobile, and all gasoline and oil, so that there would be no danger of an explosion. The third company came soon after-

ward, but returned to its station because the other two companies had the fire nearly out.

Before long, there were no more flames in sight.



A fireman equipped with an oxygen tank, close-fitting goggles to protect his eyes from smoke, an electric flashlight and a pick and rope. He is also being given a stretcher made of wood and canvas to use in rescue work

Then the men went all over the house to make sure that there were no smouldering boards. They chopped holes in the walls to see if there was any

fire between them, and examined every corner of the basement for fear fire might be hiding there. While they were doing this, John was out in front, talking to one of the engine drivers.

“Well, my boy,” said the driver, “where are you going to stay while your house is being repaired? There’s not much left of the basement and the first floor, I guess.”

“We’re going to my aunt’s, just as soon as we can move the furniture that was saved into Smiths’ house. Father says that most of our clothing is all right,—only a little smoky, so we’ll pack up and move into Aunt Ethel’s house for awhile. That was a terrible fire, and a very dangerous one, too; don’t you think so, sir?”

“Yes, indeed, it was dangerous. Any fire is dangerous, because any small fire can soon become a very big fire which may destroy thousands of dollars’ worth of property, and kill many people. But your family is safe and unharmed, and our men did not have to risk their lives, so I wouldn’t call it a terrible fire, compared with many we have to fight. Now, a tenement house fire, or a hotel, theater, factory, or cellar fire is my idea of a terrible fire. Those are the fires which seven, eight, or nine companies fight all night with every piece of apparatus they have.

“If you could see a fire like that, it would teach you many things. First of all, I think you would



be interested in our wonderful fire fighting apparatus. Tonight you have seen two of our steam



Shooting a life line. This gun will shoot a small cord up to the top story of a burning building to people who are trapped there with no way of escape. With the cord, they can pull up a heavy rope by which to climb down

engines pumping water from the hydrants and forcing it through the hose at high pressure. We also have engines which pump chemicals on

the fire from tanks mounted on a truck. These chemical engines are like great fire extinguishers.

“At one of those big fires you would also see our mechanical ladders being raised, section by section, from the trucks on which they were mounted, till they reached the seventh or eighth story windows.

“Some of the ladders are raised by electricity, others by means of compressed air. Such ladders can be raised in a few seconds. Then you would see the tall iron water towers which are also raised mechanically. These water towers will shoot a large stream of water into the upper windows of high buildings.

“We have also great searchlights to turn on a burning building at night. These give the firemen light to work by. Their strong light often warns the men when a wall or roof is about to fall, and they are able to get away in time to save themselves.

“We often find rope useful in rescue work at a fire. If the rope cannot be thrown high enough or far enough to reach the person in danger, we use a small gun which shoots a cord into the air. This cord is called a life line. It is strong enough to pull up a stout rope. When the rope has been fastened securely a person can use it to lower himself to the ground.

“When people are hemmed in by the fire, and the firemen cannot reach them, they often have to jump from the windows or be burned to death. Then the men stretch life nets to catch them as they fall.

“Some fires are so smoky that the men would smother if they entered the buildings. Then one or two firemen put on oxygen helmets, go into the building, and open the doors and windows to let out some of the smoke and poisonous gases. These helmets are very much like a deep sea diver’s helmet. The helmet and mask are air-tight, and they shut out the smoke from the fireman’s eyes, nose, and mouth. He breathes oxygen from a tube connected with a tank full of it, which hangs about his neck. Yes, I think any boy would be very much interested in all the wonderful inventions for fighting fire.

“At a great fire you would learn that there are no braver, more daring, or more skillful men in the world than our men, the fire fighters. But you would learn, also, that all the wonderful apparatus, and all the skill and bravery in the world can never make up for the suffering that thoughtless people bring upon themselves and others when they allow fires to start. We men of the fire department do the best we can, but we all know that the very best way to fight a fire is to fight it before it starts.”

### Things to Talk about in Class

1. Where is the fire alarm box nearest to your home? Where is the box nearest to your school?

2. Learn how to turn in a fire alarm. Explain to the class.

3. What number do you call on the telephone to give a fire alarm?

4. What happens in the engine house when an alarm comes in?

5. How do well paved streets help the firemen to do their work?

6. It is against the law to park automobiles near hydrants. Can you think of a reason for this law?

7. According to firemen, what is the best way to fight fires?

8. Tell stories you have read about the brave deeds of firemen.

9. Here are some composition topics. They will help you to think of others.

A Visit to a Fire Engine House.

Watching a Fire Company at a Fire.

Daring Work of a Fireman.

10. Making a large colored paper poster of one of these:

A Fire Engine at Work.

A Fire Company Making a Run.

## CHAPTER X

### THE FIRE DEPARTMENT

#### Safety First and Fire Prevention

THE fire gong rang three strokes, then one. Every pupil and teacher in the Eliot School put down his work at once, rose, and walked rapidly toward the door of the room. All of them were saying to themselves, "Three, then one; that means the south doors are closed, and all other doors are open." The signals had been given as though there were a fire in the south end of the building and it were impossible to use those doors.

Three minutes later the building was empty. The two thousand pupils and teachers stood in orderly ranks on the sidewalks outside the school yard and playground.

The pupils of the Eliot School are proud of their fire drills, for they know that no school in the world has better ones than theirs. The principal has often told them that the fire drill lesson is the most important lesson taught in the school. He says that he would rather have them learn how to behave properly in case of fire than to learn all the arithmetic, geography, and history in the world. Ever so much book knowledge would not

save their lives if they were to act foolishly at a fire; and certainly book knowledge does one no good when he is dead.

Even the smallest children in the school know that when a building containing many people catches fire, the fire itself is not nearly so dangerous as the people who become frightened and lose their heads. Someone smells smoke and cries, "Fire!" Many people become scared and confused.

Then they no longer act like intelligent people, but like wild animals. They run blindly toward the door by which they entered the building, paying no attention to other doors or fire escapes which may be nearer. They push and shove, knocking people down and forcing others ahead of them until there is a great jam of pushing, shouting people near the door. It is impossible for those who have fallen to get up. The mass of people surges over them, and they are trampled to death.

Those who were not frightened before see how dangerous this mob has become; and they, too, are terrified. Then the thing that happens is called a panic.

Everyone becomes frantic. Fright is contagious, and one person who was frightened and lost his head because he smelled smoke, caused this dreadful battle. It really is like a battle now. Men, women, and children are smothered because they are packed so tightly together that they



cannot breathe. Many are trampled under foot, and very few escape from the building unhurt.

Sometimes the fire overtakes the pushing crowd, trapping the people there. In many cases when



Children going down the fire escapes in orderly fashion and lining up on the street, during a school fire drill

great panics have happened, every person could have walked out unharmed, if the foolish few who started the panic had acted sensibly. Often the fire was a very small one which was put out in

a few minutes, and no one would have needed to hurry in order to escape it.

Because the children of the Eliot School have been told these things about panics, they understand that it is everyone's duty to be calm at a fire. When they hear the fire gong ring they never know whether that signal means a real fire or not, so they all take fire drills seriously. They are anxious to show what brave, cool-headed citizens they would be at a fire.

Each child has learned the Safety First rules, and whenever the fire gong rings he thinks of these directions: "If you would save yourself, keep cool. If you would be brave and help save others, keep cool. Walk, do not run, toward the nearest exit. Never push. If a crowd has formed near the exits, go in the other direction if possible; if not, move as far from the crowd as you can, and stand still. You are probably in less danger from the fire than from the crowd. If everyone keeps these rules, there cannot be a panic, and all will escape safely."

John Webster goes to the Eliot School. The morning after the fire at his home, he told his teacher and the children all about it. He told how he woke in the night and smelled smoke. He said he knew that something was wrong, and he was frightened, but then he remembered what he had heard so many times at school, "Keep cool!" He

described the fire, and the wonderful work of the firemen. He told about his talk with the engine driver.

“And the engine driver said the strangest thing, just as he was leaving,” continued John. “After telling me about the fine apparatus for fighting fires, and about the skill and bravery of firemen, he said, ‘The best way to fight a fire is to fight it before it starts.’ I have been wondering and wondering what he could have meant by that. Don’t you think that was a silly thing to say? Imagine trying to fight a fire before it ever starts!”

“No, John, that wasn’t silly,” said his teacher. “It is one of the wisest things I have ever heard.” She wrote the words across the top of the front blackboard: THE BEST WAY TO FIGHT A FIRE IS TO FIGHT IT BEFORE IT STARTS. Then she said, “I’ll show you what he meant. John, have you any idea how your fire started?”

“Yes,” he replied, “we think we know. The laundress was at our house yesterday; and before she went home, she hung some wet clothes near the furnace to dry. It was a very cold night; so when Father tended to the furnace before going to bed, he put on an extra amount of coal. Then probably the furnace became too hot, and set fire to the clothes which were hanging beside it. There was a pile of papers and kindling wood on the floor near by. When the clothes caught fire,

they set fire to the pile of papers, which set fire to the wooden walls of the coal bin close at hand. From there, the fire swept up the stairs."

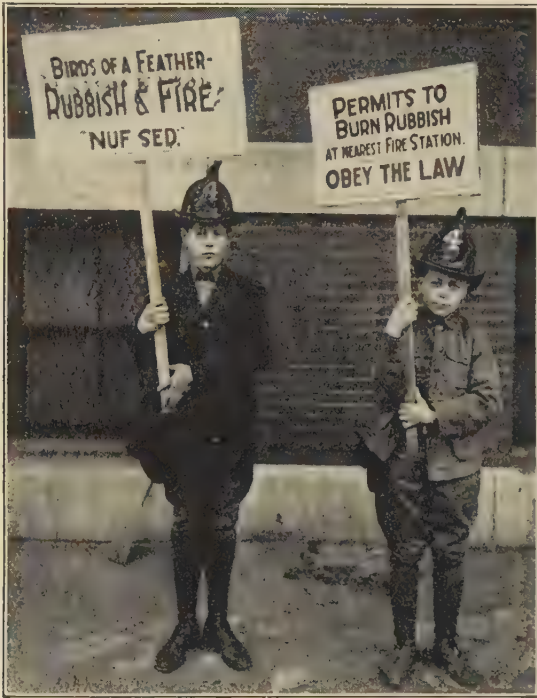
"Now, John, don't you see how you could have fought that fire before it started; that is, how you could have prevented it from starting at all?" his teacher asked.

"Oh, I understand what the fireman meant," John cried. "We could have fought our fire by hanging the clothes farther from the furnace. It was also a dangerous thing to have piles of paper and rubbish in the basement. I am sure that after this we shall be more careful about those things at our house."

"Careful, that's the word!" the teacher exclaimed. "Carefulness could have prevented almost every fire that has ever happened. I can think of only three kinds of fires which cannot be prevented by carefulness—those caused by lightning; those caused by earthquake; and those caused by the hot lava from volcanoes. Very few fires in the United States start in any of these ways, yet we have more fires than any other country.

"A man who has studied a great deal about fires, once said that if all the buildings burned in a single year in the United States were placed side by side, they would line both sides of a street extending from New York to Chicago. It takes the fastest trains eighteen hours to travel that

distance. If a train could pass along that imaginary street, you might look from the window and



Boy Scouts know that cleaning up a city is a good way to "fight fires before they start." These two boys have borrowed firemen's helmets, and are ready to march in a parade. They carry signs which tell citizens how to avoid the danger of fire

see, every three-quarters of a mile along the way, the body of some person who was burned to death that year. Those would be people who had paid

the price of their carelessness and other people's carelessness.

"Every minute a new fire starts in the United States. Some minute, unless you are careful, your home may be the one to catch fire. Think what it would mean to you if your father, mother, brother, or sister should be killed or badly burned in that fire. If we thought of those things more often, we would not be careless; for surely no one wants to feel that he was to blame for a terrible fire.

"Try to think of the ways that a fire could possibly start in your home. If we think of all the ways that fires are likely to start, we can make a list of things about which we should be especially careful."

Each child told how a fire might start in his home. One little girl thought that people should be very careful with matches. She said her mother used to have a habit of throwing the match she had just used to light the stove into a wastebasket near by. The match usually went out before it fell into the basket of papers.

Once while her mother was getting dinner, the telephone bell rang. She closed the kitchen door and was gone for fifteen or twenty minutes. She had again carelessly thrown a match into the wastebasket, which quickly flamed up. It set fire to some grease on the stove, and to the dish towels near it;



and when she returned, there was a great blaze in the kitchen. The fire was put out without the aid of the fire department, but everyone was badly frightened. Since then her mother has been very careful never to throw a match into a waste paper basket.

The same little girl said that she thought children should not be allowed to play with matches, and that matches should be kept out of reach of very small children, who cannot understand what dangerous things they are.

To show why she thought so, she told how once when she was three years old, she took matches from the box on the kitchen stove and lit them one after the other, because they looked so pretty when they flared up. One match set fire to her thin summer dress, and she was severely burned before her mother heard her cries, and finally put out the flames. She lay ill in bed for two months because of those burns.

One of John's friends told how a bonfire built by the boys of the neighborhood caused a serious fire. He loves bonfires, as all boys do; but he knows now that they are dangerous, and should never be built unless the people who build them watch them every minute until the last spark has been put out.

He and his friends thought their bonfire was entirely out when they went home to bed that

evening in October. But there were some live coals underneath the ashes. A strong wind came up and fanned the coals to flames. The flames spread rapidly through the dry grass and leaves of the vacant lot and set fire to the fence of the next yard. The burning fence set fire to a wooden garage, burned an expensive automobile, and exploded a five-gallon can of gasoline which stood in the garage. The explosion scattered pieces of burning wood in all directions, and these quickly set fire to the house.

The teacher pointed out that this fire was unnecessary. It could have been avoided if the boys had spent five minutes more to put the bonfire entirely out. Their carelessness did ten thousand dollars' worth of damage.

Mary's father and her older brothers smoke. She said there should be a list of fire prevention rules for smokers. She told how several small fires had been started in their house because the men were not careful where they laid their burning cigars and cigarettes, where they threw their matches, and where they rapped out their pipes containing burning tobacco.

As the children told how they thought fires might start in their homes, the teacher made a list on the blackboard of these very common causes of fires. The list looked something like this when they had finished:

## WE WILL FIGHT FIRES BEFORE THEY START BY BEING CAREFUL

1. We will not play with matches.
2. We will use matches with care.
3. We will watch all bonfires we build.
4. We will clear away any piles of papers, rags, or rubbish near our homes.
5. We will not have candles on our Christmas trees.
6. We will warn smokers that their matches, cigars, and cigarettes should be entirely put out before they are thrown away.
7. We will warn our fathers and mothers not to keep gasoline in the house.
8. We will warn our mothers not to use gasoline for cleaning, indoors.
9. We will ask our fathers to have our heating plant and chimney examined to make sure that they cannot set fire to the house.
10. We will ask our mothers to be sure that electric flatirons are turned off before they are left.
11. We will be sure that there is a spark screen before the fireplace whenever it is in use.
12. We will ask our fathers to buy fire extinguishers for our homes.

The principal came in while the children were talking about these rules. He said that their

rules were well made, and explained that October 9 is kept all over the United States as Fire Prevention Day. On that day lectures about fire prevention are given, and people everywhere are thinking how they can lessen the great fire danger. He considered, however, that the idea of making every day Fire Prevention Day was a much better one.

He said: "Our city has found it necessary to make a number of fire prevention rules, or laws. Like most large cities, it has laws which forbid wooden buildings in crowded districts. It has laws which say that all new factories, schools, hospitals, and so forth must be fireproof. The stairways must be wide. If the building is a large one, fire escapes must be provided. All doors must open outward. There must also be a certain number of fire extinguishers on each floor.

"Whenever a building is wired for electricity, the city sends a man to inspect it, to make sure that the wiring has been done properly, so that the electric current from badly arranged wires cannot set the building afire.

"All public buildings must have exit signs and exit lights of a certain kind near each outside doorway, stairway, or opening to a fire escape. All theaters must have a fireproof curtain, so that a fire starting on the stage cannot spread to the

rest of the house, and endanger the lives of the audience, or cause a panic.

“A motion-picture machine must always be inclosed in a small fireproof house. This is to



School children having a fire prevention lesson. An officer of the fire department is showing them how a fire alarm box works, and is teaching them the proper way to turn in an alarm

prevent any fire starting there from spreading to the audience. Hotels, factories, and department stores are encouraged to install automatic sprinklers. These sprinklers are put into the ceiling of a room. If a fire should start in the

room, it would make the room hot. The heat would automatically open the sprinklers, and the water flowing out would extinguish the fire."

### Things to Talk about in Class

1. Why are school fire drills necessary?
2. Find out how long it takes the pupils of your school to get out of the building during a fire drill.
3. Here are two fire drill rules:  
Keep in your own place.  
Do not crowd.  
Try to write other good fire drill rules.
4. The best way to fight a fire is to fight it before it starts. Explain what this means.
5. What kinds of fires are the only ones that can not be prevented by carefulness?
6. If you have ever seen a panic caused by a fire or an accident, you may tell the class about it.
7. Make a list of ways that fires might start in your home.
8. On page 127 there are twelve rules for preventing fires. The book gives stories about the first three rules. See if you can write a true story about one of the other rules.
9. Why should the doors of all public buildings open outward?
10. Explain the reason for requiring all theaters to have fireproof curtains.
11. Why should motion-picture machines be inclosed in fireproof booths?



12. Why is it dangerous to place window boxes or furniture on a fire escape?

13. Find out why October 9 is kept as Fire Prevention Day.

14. Make large colored posters showing ways of fighting fires before they start.

15. Make a poster to illustrate this sentence: A FIRE STARTS EVERY MINUTE IN THE UNITED STATES.

## CHAPTER XI

### THE FIRE DEPARTMENT

#### Fires and Fire Fighters of Other Days

THE homes of the first settlers in our country were built of logs, and had log roofs, covered over with bark or a thatch of reeds, to keep out the rain. They were only one story high, and were heated by a wide fireplace. The first settlers had no bricks or mortar. They had no tools for cutting stone; and there were no horses to haul it, even if they had been able to cut it; so they made their fireplaces of clay. The chimneys were made of logs stood on end, and plastered inside with clay.

The chimney did not extend far above the roof; and during the cold winters, when it was necessary to build a roaring fire in order to keep warm, the flames often swept up the chimney and set the bark or thatch roof afire. Sometimes a hot fire would make the clay fall away from the inside of the chimney, and the logs would catch fire.

William Bradford, who was one of the early governors of the Plymouth colony, writes, in his history of the settlement, about a fire which occurred there in 1623. These are his words:

“It being very cold weather, they had made a great fire, which broke out of the chimney and set alight the thatch, and burnt down three or four houses, and all the goods and provisions in them.



Long after the building of log chimneys had been forbidden in the eastern part of our country, they still could be seen on the western frontier. This is the log cabin in which Lincoln was born. The chimney of the cabin is built of logs and small sticks

The house in which it began was right against the common storehouse, in which were all their provisions; and they had much difficulty in saving it. If it had been lost, the plantation would have been

ruined. But through God's mercy it was saved by the great efforts of the people, and the care of the governor and some about him. Some advised that the goods be thrown out. But a reliable company was placed within, so that if necessity required, they could have got them all out with speed; and others with wet clothes and other means kept off the fire outside."

Although this is all Governor Bradford said about how the fire was fought, we can imagine how hard the people worked when their storehouse was in danger. They probably beat the fire with clubs, and threw water upon it from great iron kettles and wooden bowls.

Later the colonists made brick, and quarried stone. Then the unsafe wooden chimneys were no longer necessary, and laws were made which forbade the people to build them. Thatch roofs were forbidden also, for they were a danger to the whole community. Fire wardens were appointed, who went about the town and examined the houses to see that the laws were kept.

The first fire prevention law in America was passed in New York in 1648. This law forbade the use of thatch roofs and wooden chimneys. The town government bought ladders, hooks, and one hundred and fifty fire buckets; and a group of men patrolled the streets all night, on the lookout for fires. They did their work so carefully and so

faithfully that soon they were known to everyone as "The Prowlers."

In Boston every householder had to own a fire ladder. Other ladders and buckets were kept in the church. Salem kept its fire buckets and hooked poles in the town house. Later, the colonists made laws which said that each householder must have one fire bucket for each stove or fireplace in his house. These buckets were made of sole-leather, and were very expensive. Each had the name of the owner painted on it, and some of them were beautifully decorated.

In those days, everyone in the town belonged to the fire department. The alarm was loudly shouted from one neighbor to another, or the bell of the church or town hall was rung. If anyone could not go at the moment, he flung his fire buckets into the street so that someone in the hurrying crowd could carry them to the fire.

Arriving at the fire, the villagers filled their buckets at the nearest brook, cistern, or open well, formed a line, and passed them on toward the blazing building. A second line, often made up of women and boys, returned the buckets to be refilled. Thus, the men who were throwing the water on the fire had a full bucket handed to them as soon as one was empty. Their work was hard and dangerous. They often caught steam or flying ashes in their faces. The heat of the fire

was terrible, for they had to stand very near it in order to throw the water. They became choked and half blinded by the smoke.

Often people would work all night fighting a neighbor's fire; but nobody complained. They thought they were only doing their duty when they helped to protect their community from fire.

As the homes of the colonists began to be built higher, and closer together, fire fighting became harder. There were more fires, too, when people began to use more lamps. They found that they could not fight their many fires successfully with bucket lines. You can imagine how hard it would be to fight, with buckets of water, a fire which had started in a row of two-story frame houses. It was nearly impossible in those days to save a burning house from being destroyed. The people felt almost helpless when a bad fire started.

The first fire engine in America was built by Joseph Jencks, a famous old iron worker. It was made in 1650 for the town of Boston. Though it was a very simple engine, it was a great improvement on the bucket method of fighting fires. When the alarm sounded, the men came with their buckets, while a few followed after, dragging the fire engine. The bucket lines were still needed because water had to be poured into the engine by hand, then pumped out through a pipe which was pointed toward the fire. The pump had two large



handles, one on each side. Several men at a time took turns there, for the constant pumping was very hard.

Hand engines which pumped up their own water through a suction hose were the next



Fire fighting in early New York. This copy of a quaint old print (from George C. Hale's *History of the World's Greatest Fires*) shows citizens running from every direction with their fire buckets, while others at the well are hauling up water by means of the well sweep to fill the engine. Six men are standing on the engine, working the hand pump, to force the stream of water up to the fire on the second floor

improvement in the fire fighting apparatus. These engines were placed beside a brook or reservoir near the fire, a hose was dropped into the water, and the long pump handles were manned by twenty or more citizens. As they pumped, the water was sucked up through the hose, and into the engine

tank, and then was forced out through the hose which led to the fire.

At a fire where the water supply was too far away, a second engine was often stationed between the fire and the reservoir. The first engine pumped water to the second, and the second pumped it to the fire. The men made a sort of game of this. The men of the first engine would try their best to keep the second engine full and overflowing; while the men of that engine would try to beat them by keeping it pumped dry.

As the villages grew to be large towns and cities, there were fires every day. The citizens found that they could not spare the time from their business to help fight every fire. On some days they would be able to do nothing else but work at fires; or perhaps they would be up all night fighting a fire, and would be too tired next morning to go to business.

“Our city is so large that we must hire regular firemen who can give all their time to fighting fire,” people began to say. “They will always be in the firehouse ready to answer a call. They can use their spare hours for practice, and for keeping the apparatus in order.”

After the regular fire departments were organized, other improvements in fire fighting came gradually. A city was in less danger of fire as soon as it had a good water system; for then the firemen

were able to get plenty of water in every part of the city. Then came the horse-drawn steam fire engines, working much like our fire engines of today, except that ours no longer need horses to draw them.

The next step was to find a quicker way of sending the fire alarm. Every minute's delay at a fire means the loss of much money, and perhaps the loss of lives. When Boston installed the first fire alarm telegraph system in 1852, the world said that the most important use of the electric telegraph had been found.

In 1871 Chicago was a city of over 300,000 people. Though only forty years old, she was one of the largest cities in the United States. She was wealthy and powerful, and her rapid growth from a little prairie village to a great manufacturing city and railroad center had astonished the whole world. But Chicago had grown too fast to be well built. A poorly built city is never safe from fire. Most of the buildings in Chicago were poorly constructed wooden ones. There were some brick and stone buildings down town, and several of these were called fireproof; but they were surrounded on all sides by tall frame buildings which would be like so much kindling in case of fire.

Chicago had been so anxious to grow fast that she had not been strict enough about her building laws. She should not have permitted wooden

buildings in crowded residence districts or in the business district. She should not have allowed lumber yards, coal yards, and gas works in the heart of the city.

Visitors had often said that Chicago was in great danger of fire because of her carelessness, but the citizens always replied that they had all of Lake Michigan with which to quench their fires, and an excellent system for pumping water throughout the city. They reminded the visitors that Chicago's fire department was one of the best in the country, having seventeen up-to-date steam fire engines, besides trucks, hose carts, and so forth. There were two hundred firemen, and two hundred and six fire alarm telegraph boxes distributed over the city. In spite of all her fire fighting equipment, however, Chicago learned through terrible misfortune that her visitors had been right. She learned that cities must fight their fires before they start.

The summer of 1871 was unusually hot and dry. The woods, fields, prairies, and hillsides were parched by the sun, and buildings in towns and cities were dry as tinder.

On Saturday evening, October 7, a section of Chicago's West Side was the scene of the biggest fire in the city's history. The fire swept through two blocks of wooden buildings, destroying them entirely. The fire department worked hard all

night, but was unable to stop it because everything was so dry. Toward morning the fire stopped, because it had reached the river. The newspapers next morning said that the fire had done more than a million dollars' worth of damage.



The great Chicago Fire of 1871. Multitudes are fleeing, panic stricken, across the bridge as the fire is about to leap the river

About nine o'clock Sunday evening, another alarm was turned in from the West Side of the city. The firemen were still tired from the hard work of the night before, but they answered the call. The alarm came from one of the poorest districts of the city, a neighborhood of wooden shanties and barns.



That Sunday evening, there was a gale blowing from the southwest; and by the time the fire department had arrived, it was too late. The high wind and the dry buildings had given the flames such a start that there was no stopping them.

All the engines pumped water, and every foot of hose was let out; but the fire swept on so fast—literally leaping from one building to the next—that the firemen were kept busy moving out of its path fast enough to escape being burned to death. A man who was there said that the engines seemed as useless as a boy's toy squirt gun against that terrible fire. It burned down factories, great lumber piles, and everything in its way. The southwest wind carried it to the river. There everyone thought it would have to stop. But it did not. It burned the bridge, and set fire to the gas works on the farther side.

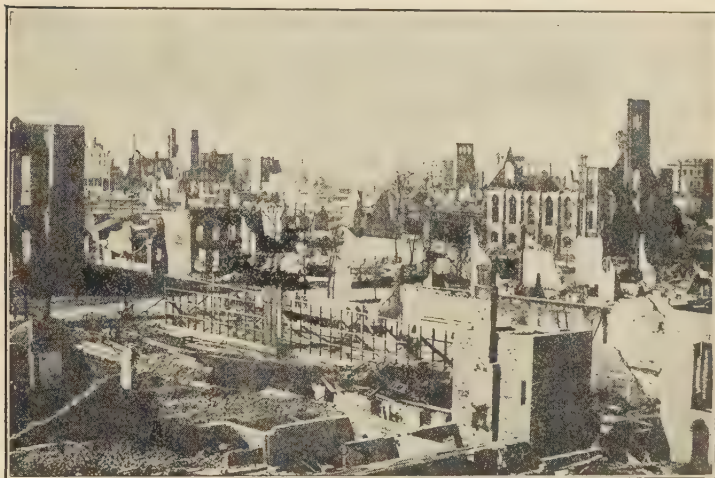
Then everyone was terrified, for the fire spread in no time through a poor neighborhood near the river, to the very heart of the city's business district. There were the hotels, the theaters, the beautiful stores, the banks, the newspaper offices, the post office, and the court house.

In a few hours, the buildings which had held the wealth and the business of this great city had disappeared. The city was lighter than day. The air was full of smoke, flying cinders and sparks.



Thousands of terror-stricken people filled the hot streets, running wildly here and there, looking for lost relatives and friends, and tugging trunks, boxes, and bundles.

Then the fire divided. Half turned to the



After the Great Fire. This picture and the one on page 141 show what a terrible menace fire can be, and what desolation it leaves behind it. But Chicago learned her lesson, and a finer, larger and more safely built city rose on the ruins of the old

right, southward down the lake shore, destroying the homes of Chicago's wealthiest people. About three o'clock in the morning the wind blew some burning pieces of wood across the north branch of the river. That half of the fire burned the water-works, and left the city without water to drink or water with which to fight the fire. It attacked

the fine residence district along the lake shore north of the river, and left only two houses standing.

While the fire was at its worst, the people had to run before it in order not to be overtaken by the flames. They fled to the lake front and spent the night—thousands of them—on the beach. When the fire came too close they ran out into water up to their chins.

By Tuesday morning, the heart of Chicago was a mass of black, smoking ruins. Three-and-one-half square miles of the city had been entirely wiped out, and seventeen thousand buildings had been burned. About two hundred and fifty people had burned to death, and one hundred thousand people had been left homeless.

It was one of the worst fires that history has recorded. But the cities of the world have never forgotten the lesson. Their building laws and fire prevention laws have been more strict ever since the Safety First lesson taught by Chicago's misfortune.

It has been said that Chicago lost nearly two hundred million dollars in that fire; but she gained one thing, the opportunity to rebuild so that she can never have another great fire.

### Things to Talk about in Class

1. How did the first settlers in our country build their houses? Their fireplaces? Their chimneys?

2. Later they made laws against thatch roofs and wooden chimneys. Why?

3. Tell how fires were fought in the days of the fire bucket.

4. Explain how Joseph Jencks' hand fire engine worked.

5. Why did cities decide to hire men to do the fire fighting?

6. Why would it be impossible for the men of a great city to be their own firemen?

7. Before the Chicago Fire, why did visitors often say the city was in great danger from fire? What was the boasting reply of the people of Chicago?

8. Tell the story of the Chicago Fire.

9. What did the people of Chicago learn from the Great Fire?

10. Here are some suggestions for posters. Perhaps the class can think of others.

A Log House with a Wooden Chimney.

A Line of Fire Fighters with Buckets.

An Old-fashioned Hand Fire Engine.

## CHAPTER XII

### THE POLICE DEPARTMENT

#### How Policemen Protect the Community

EVERY policeman in the district knows Jimmy, and Jimmy knows all of them by name. Jimmy's home is only a few doors from the police station in his district, and policemen going to and from the station are passing his house constantly. He has talked to them ever since he has been old enough to play on the sidewalk in front of his house with his little wagon. When asked what he wanted to be when he grew to be a man, Jimmy replied, even before he could talk plainly, "P'liceman." Later he used to say, "P'liceman with a horse," and the men taught him to say "mounted policeman."

Jimmy is thirteen years old now, and he still intends to be a policeman. He has been interested in the work of the police all his life. He knows the duties of the men in every branch of the department, the patrolmen, traffic police, mounted police, motorcycle police, ambulance men and detectives. He knows what police lieutenants and captains do; and he even knows a policewoman who is one of his mother's old school friends.

One of the men at the station was saying the other day that he supposed Jimmy Summers knew more about the police than almost anyone in the city who was not connected with the department.

"Yes, you're right," was the reply, "and he will make the department a fine man, too. He's



A mounted policeman regulating street traffic

strong and tall, and healthy, and intelligent. There's not much he's afraid of, either, I guess."

Jimmy got his first lesson in the duties of a policeman in the way that many children do. He was not yet four years old when he strayed nearly a mile from home one spring morning, following an organ man with a monkey. Finally, when he was too tired to go any farther, he sat down on

the curb to rest. Then, when he took time to look about him, he saw nothing but strange houses, strange stores, and strange people on all sides. He wanted to go home, but he didn't know the way; so he rubbed his dirty little fists into his eyes, and began to cry, saying all the while, "I want to go home. I want to go home."

A woman stopped to ask him why he was crying. Jimmy was too frightened to tell her anything except that his name was Jimmy, and he wanted to go home. When she asked him his last name and the name of the street where he lived, he only cried the louder. Just then a patrolman on his beat turned the corner and came toward them. Jimmy stopped crying as soon as he saw him, for he thought he knew all policemen, and he was sure that he liked them. The woman said, "Officer, this little boy is lost, and he does not know his address. Will you take care of him?"

"Surely, madam," the policeman replied, and stooped to look at the little fellow. "Why Jimmy Summers, how did you ever get away up here?" he exclaimed. He picked Jimmy up and started toward the station. He stopped at the next corner where there was a police patrol signal box. He opened the box and telephoned the station. He gave his name, and said, "Has Mrs. Summers, who lives near the station, sent word that Jimmy is lost? Oh, she has; well, tell her



that I've found Jimmy, and he's all right We'll be there in a little while."

You can imagine how anxious Mrs. Summers had been, and how happy she was to see the officer coming toward the house carrying Jimmy. But when she tried to thank him and tell him how she appreciated his kindness, he said, "Not at all, madam. I was glad to do it for you and Jimmy. Besides, it's part of my job to look after youngsters."

When Jimmy started to school, he noticed that every morning, noon, and afternoon when the children were going to and from school, there was a policeman on the busiest corner near the school, to stop automobiles and street cars, so the children could cross safely.

Jimmy was eleven years old when he made his first trip down town alone. He took the street car from his home. His mother gave him directions as to which car to take, where to get off, and how to reach his father's office from the car line. Jimmy did not pay much attention to her directions, because he had gone there so many times with someone else that he was sure he knew the way. Somehow, though, he became confused, and got off at the wrong corner down town.

He walked three blocks west and half a block north as he had always done. But the farther he went, the less familiar the buildings looked. Where was the bank which should be on that

corner? He had no idea where he was, so when the traffic policeman blew his whistle for the east and west traffic, Jimmy made his way out into the middle of the street where the policeman stood.

He had to wait a minute out there while constant streams of automobiles and trucks were passing on either side. The tall policeman was leaning over and shouting above the roar of the street to give a young woman who carried two heavy suitcases, careful directions about what cars and trains she must take to reach a suburb north of the city.

Next there came a poorly dressed man, who was evidently a Mexican. He could speak no English, but he had an address written on a very crumpled and dirty piece of paper. By pointing and making signs, the policeman explained several times how the man could get to the address on the paper. Suddenly the man's face lighted up. He nodded his head, and thanked the policeman in Spanish. He understood, now, which way to go.

Then the policeman had to straighten out a tangle in the traffic. A driver who evidently did not know the rules, or else did not intend to keep them, had started to turn a left-hand corner, and had nearly collided with an automobile turning a right-hand corner. Of course this meant that all the automobiles going east and west were blocked. The policeman made them all back up,

and told the man who had made the mistake to draw up to the curb until he could talk to him. When things were moving smoothly again, he blew the whistle for north and south traffic, and said to Jimmy, "Well, son, what do you want to know?"



There has been a street accident. The policeman has called an ambulance, and is taking notes, while the injured man is having his head bandaged

What building did you say? Three blocks and a half north; west side of the street. You're welcome."

A few months later Jimmy was hurt in a wreck when a locomotive at a grade crossing hit the street car in which he was riding. A careless gateman had not lowered the gates at the crossing.

One of the half-dozen policemen who hurried to the wreck pulled Jimmy out from under the crushed car, and laid him on the sidewalk, taking off his own coat and rolling it up to put under Jimmy's head. It was that policeman who found a card bearing Jimmy's name in the boy's pocket, and sent word to his mother about the accident. And the police ambulance corps gave Jimmy first aid, bandaged his head, and took him to the hospital.

Several of Jimmy's policeman friends came to see him while he was in the hospital. When he was well enough to sit up and talk with them, they used to stay for long visits. It was during these visits that Jimmy got some of his lessons in policing. One afternoon he said to Sergeant Johnson, "Isn't it strange that some people have the idea that about all policemen are for is to catch burglars and murderers?"

"Yes, indeed, it does seem strange, considering that they have a hundred or more duties which are just as important. Another strange thing is that many children seem to hate and fear policemen. That's something I have never been able to understand, since we are all very fond of boys and girls."

"Why, it seems to me that policemen have been doing nice things for me, and helping me, all my life. I've always thought that policemen made our city safer and pleasanter for everyone."

“That’s right, Jimmy; for the people of this city hire and train the police to help and protect them. Take, for instance, the patrolmen whose beats are in your neighborhood. They walk the streets of your neighborhood every day and every night to make sure that all is well there. Just the sight of a policeman in the neighborhood gives the citizens a feeling of safety. And the sight of a policeman is enough to keep many people from breaking the law. So, you see, even though a patrolman may not actually do anything on some days but walk his beat, still no one knows how much lawbreaking and crime he may have prevented simply by being there.

“The patrolman reports to the station every hour by telephoning from one of the street signal boxes. He gives his name or number, and the number of the box from which he is calling. This is the way the officers in each district are able to keep track of the patrolmen. If the station has received news of any sort of trouble on or near the man’s beat, he is then told about it, and receives any necessary orders. He may be given the number and description of an automobile which was stolen in another part of the city, and told to watch for it, and arrest the escaping thieves. The same description is given to policemen all over the city. This makes it rather hard for a thief to escape with an automobile.

“If a patrolman does not call the station every hour, or soon after the hour, another patrolman is sent to his beat to see if any accident has happened to the man, or if he is in need of help. When a policeman needs help, and is not near a signal box, he blows his whistle three times, fires his revolver three times, or raps three times on the sidewalk with his stick. Three is a policeman’s emergency call, and it will always bring to the rescue all the police within hearing.

“The everyday duties of a patrolman are many. He removes all public nuisances from his beat. A dead horse or dog lying in a street or vacant lot is a nuisance because it is unpleasant and unhealthful for the citizens. The patrolman calls a truck to remove such nuisances. A dog which barks all day, or is allowed to run the streets unmuzzled is a nuisance, and a danger to the community. The patrolman warns the owners of such dogs to keep them muzzled, or else on their own land. If they do not do so, he notifies the dog pound and has the dogs taken away. Policemen are often called to shoot a mad dog which is spreading terror through a neighborhood.

“The patrolman warns citizens who have garbage piles, manure piles, or rubbish heaps near their homes or places of business that these must be removed; for they are forbidden by law. He sees that the fire laws and building laws are kept.



Whenever a building is begun along his beat, the patrolman visits the place and asks to see the builder's permit. If he has a permit, the policeman knows that city officials have examined the plans and found that the building to be erected will comply with all the building laws.

"Night and day the patrolman is always on the watch for fires. The police often discover a fire before the people in the building are aware of it at all. This is especially true of fires which start in the night. The policeman returns to the fire after sending the alarm, in order to keep the crowd back out of danger, and to help in any way he can.

"At night the patrolman guards homes, stores, banks, factories and other buildings against burglars. Lights are usually left burning in stores and factories so that he can look through the window and see if all is well. He tries the doors of stores and other business buildings along his beat to make sure that they have been locked for the night. If he finds a door unlocked, he knows that it has been left that way by mistake, or that a burglar has entered since the owner left. He goes through the building, revolver in hand, looking for burglars—not a safe job nor a pleasant one, you may be sure. If he finds no one there, he telephones the owner to come and lock his building. A patrolman's regular equipment is a club, a revolver, a whistle, and a pair of handcuffs.

He needs them all, too, for at times his job is a dangerous and exciting one.

“Good street lights help the patrolman to prevent crime. Lawbreakers are protected and encouraged by darkness. Dark alleys are good hiding places for burglars and hold-up men; and dangerous characters escape notice on dark streets.

“Next to the patrolman, probably most people know the traffic policeman best. The traffic policeman is the friend of both the driver and the pedestrian, for neither could move safely along the crowded streets of the city without his help. Can you imagine what our down town streets would be like without him? What would happen in your city if every driver did exactly as he pleased?

“The men of the traffic squad also do regular police duty near their posts. They look out for pickpockets in the crowds, and watch for criminals wanted by the police. The tallest, strongest, and most cool-headed men in the department are selected for traffic work at the busiest down town corners. If you will stand for ten minutes some time and watch one of these men at his work, you will understand why they must be physically perfect and mentally alert in order to direct traffic for eight or nine hours a day, winter and summer.

“The plain clothes motorcycle policeman is another sort of traffic guard. He is known to every automobile driver. He patrols the boule-

wards, the parks, and the favorite speed roads of motorists. He arrests drivers who exceed the speed limit or fail to obey the other traffic rules. He guards foolhardy drivers against the risks of their own thoughtlessness, and protects others from being harmed by them. Find out how many



Traffic policemen are stationed at busy crossings near schools to protect the children from accidents

people in your city lost their lives last year because of reckless driving, and then you will realize how important is the work of the motorcycle squad.

“I do not think there is a finer sight anywhere than a distinguished looking mounted policeman sitting upright on his beautiful horse. There are no better riders in the world than our mounted

men, and they are the pride of the department. They do patrol work and traffic work. You see them regulating traffic at busy corners, and you see them riding up and down crowded streets to enforce the laws about parking in business districts.

“One of the important duties of the mounted policeman is to clear the street corners near him of traffic, when the fire apparatus is approaching. The street must be cleared in a hurry, for the firemen can lose no time, and they are traveling so fast that they cannot slow down suddenly for traffic.

“Mounted men also do regular patrol work in outlying districts where the houses are far apart and distances are great.

“Another kind of work done by policemen would interest you particularly, Jimmy, because you have just been injured in a bad accident. The bureau of public safety of the police department sends out police lieutenants who give talks in schools on how to prevent accidents. They visit the schoolrooms in uniform, and tell the children to cross streets only at regular crossings, to wait for traffic signals, and always to look both ways before starting out. They urge them never to play on the streets except the ones that have been set aside for play streets.

“These lieutenants talk to thousands of school boys and girls each year, and they do it in a most

friendly spirit, hoping to save the lives of school children and to prevent the suffering caused by accidents.

“The men of the detective bureau do not wear uniforms. Their work of solving crime mysteries and locating and catching fleeing criminals makes it important that they should not be recognized as policemen. All of their work is very secret. The department has photographs, fingerprints, descriptions, and records of all known criminals, and these records help the detectives to do much of their clever work.”

“Detective work certainly sounds as though it would be interesting and exciting,” said Jimmy, “but I still think that I want to be one of the mounted men. My uncle has a ranch in New Mexico, and he has invited me to spend all of my summer vacations there; so I will be able to get a great deal of practice in riding before I am ready to join the department.”

“You ride very well already, Jimmy,” said the sergeant, “and with your experience on the ranch, I am sure that the mounted division will be proud to claim you. By the way, have you ever read about the first policemen in America? One of the boys at the station was reading us something about them from an old book the other night. It was quite interesting.

“The first policeman in America was called a

constable. He was Joshua Pratt of Plymouth. The Plymouth records say that 'he was chosen by the people in 1634 to the office of constable and sworn to the faithfulness of the same.' He served as jailer, executed punishments, collected fines, and surveyed the land.

"In 1636 a night watch was established in Boston. The orders issued said: 'The watchmen are required to walk their rounds slowly and silently, and now and then stand and listen.' In many towns the watch had 'the additional duty of crying the time of night and the state of the weather in moderate tones.' In some towns they had charge of the street lights.

"In Boston 'thirteen sober, honest men and householders' were the night watch. The highest in the community, even the magistrates, took their turn at the watch, and were ordered to walk two together, a young man with 'one of the soberer sort.' These citizen night watchmen were men who worked hard all day long, so it is not surprising that they did not always tend to their watchman's duties well.

"As early as 1642, the town government of New Haven issued a proclamation which said, 'It is ordered by the court that, from henceforward, none of the watchmen shall have liberty to sleep during the watch.' The records of Boston about this time say: 'January 12. Find too many watch-



men doing duty inside. . . . February 3. At one o'clock visited south watch;—constable asleep.'



Here and there in London, even today, night watchmen tramp the streets, and, on the hour, call out the time. The cry: "Four o'clock, and all's well" tells the householder that his neighborhood is being safely guarded while he sleeps

"You can see that the night watch system had its faults. The towns soon found, also, that they needed day police as well as night police. In

1838 Boston had six day policemen. Soon the night watch system was done away with altogether, and a regular police department with both day and night police was established."

### Things to Talk about in Class

1. Tell the story of Jimmy Summers' first lesson in the duties of policemen.

2. If any pupil in the class has ever been lost, he may tell about it. The story may be either funny or exciting. Try to save the important part of the story until the end.

3. If there is a policeman on a busy corner near your school, tell how he helps the children. How can school children make the crossing policeman's work easier?

4. Tell how the traffic policeman on a busy corner helps to keep the automobiles and trucks moving.

5. How do policemen give help when there is an accident in which people are injured?

6. How do the policemen on duty near your home help the people of the neighborhood?

7. What are the duties of the night policeman? How do well lighted streets help the night policeman?

8. Tell about the work of the mounted police.

9. In colonial times, the citizens used to take turns at night watching. Why would this be impossible in a great city today? Why is it better to hire men who give their whole time to police work?

10. Who pays the police of your city?

11. Make a large colored poster of one of these:

A policeman helping school children across the street.

A traffic policeman on a busy corner.

## CHAPTER XIII

### PARKS AND PLAYGROUNDS

#### Where the People of a Crowded City Play

CHARLES and Mary were born in the city. They have lived in a tall apartment building all their lives. They have always lived in a crowded neighborhood, and have never had even a back yard or a vacant lot in which to play. Mr. and Mrs. Smith have never been able to afford to take their children to the country for a vacation, so the only times Charles and Mary have been outside the city were the times they rode to the end of the street car line, or hiked out beyond the city limits. Nevertheless you could not find two healthier children in the world, nor two who spent more of their time out-of-doors. Their mother was recently telling a visitor how, ever since they were babies, her children have loved the out-of-doors.

“You see,” said Mrs. Smith, “my husband and I both grew up in the country, and we love the trees, and grass, and the water. We love to watch for the birds when they return in the spring, and for the first wild flowers that appear in the woods. We are fond of swimming, and

skating, and walking; and we made up our minds that our children should not miss these wonderful outdoor pleasures which we had when we were children."

"But," said her visitor, "you say yourself, Mrs. Smith, that the children have never been to the country, that you have never been able to send them to summer camps, and that you do not own an automobile. This is a crowded neighborhood with no grass or trees in sight,—now what is the secret? Where can they enjoy the grass and trees and watch for the first spring flowers near here?" she asked.

"In the parks," was the reply. "My children spend all of their leisure time in the parks. There is a small playground park two blocks away. A ten-minute ride on the cars takes us to a large city park which covers at least three hundred acres. A thirty-minute ride takes us to the forest preserve, a big piece of wild woodland left untouched within the limits of our city.

"When Charles and Mary were babies I used to take them outdoors every day, no matter what the weather was, or how busy I was; for I wanted them to grow up with the outdoors habit. In the spring and summer I took them to the playground and let them play on the grass. When they were a little older they played in the sand pile or the wading pool.

“During the nice weather, Mr. Smith and I took them to one of the large parks or to the forest preserve to spend each Sunday. We always ate our dinner there. Later, when the children were big enough to take hikes, we took them for long



Children playing paddle tennis in a park. Public parks and playgrounds give children in crowded districts a chance for good times and healthful sport

hikes in the parks when the weather was not pleasant enough for picnics. During our hikes we studied birds.

“Charles and Mary learned to skate when they were six or seven years old. We all like to go skating on the park lagoon whenever there is ice.

The children also learned to row, and to paddle a canoe there in summer, as boats can be rented for a small sum of money. Now Charles is thirteen years old, and Mary is fifteen. They spend their summer vacations in the playground and the parks. They are both good swimmers, and Mary is an expert fancy diver. The swimming instructor at the playground pool taught them.

“Both children love tennis, and they have entered the tournament which is to be held this summer between the tennis players from the different playgrounds of the city. During the tournament they will play with boys and girls from all parts of the city, and finally a boy and a girl playground tennis champion will be chosen. One of the playground instructors is coaching the children for the tournament.

“We shall all go to the park on Thursday and Saturday evenings this summer to hear the band concerts. Our city has hired one of the greatest bands in the world to give a series of concerts there. Several thousand citizens will hear those wonderful concerts each evening without having to pay any admission. Nothing can be nicer than to sit in a beautiful park among the trees and flowers on a warm, starlit summer evening, and hear the finest music that has ever been written. It makes us forget that we live in a dirty, crowded, bustling city.



“Yes, we city people are learning that we can bring the beauty, the quiet, and the peacefulness of the country to our cities by making more parks,



Crowds listening to a band concert in a public park

and by preserving what lovely pieces of landscape our cities may have naturally. We are learning that we can teach our children to play out-of-doors by giving them well-equipped playgrounds, and

instructors to help them with their play when they need help. We are learning that we must spend more and more money in the form of taxes, in order to give ourselves these things; for we cannot be healthy, happy citizens without them.

"We have learned that most people are good citizens while they are at work. It is after working hours, when they have nothing to do, that they get into mischief. Some of this mischief is law-breaking, and lawbreaking is dangerous to our city.

"Parks and playgrounds give everyone an opportunity to use his leisure time well. They help to make better citizens. Just think of my children, for instance. They do not have time to get into any serious mischief because they are too busy swimming, playing tennis, skating, coasting, hiking, or rowing. Why, they do not even have time to go to the movies."

Mary came in while her mother was talking. "Oh, Mother," she cried, "I wish you could have gone with us to the forest preserve this afternoon. I've never seen anything so lovely. The wild crab apple trees are all in bloom, and the lower end of the woods is simply a mass of pink blossoms. And you never saw so many violets in your life. I didn't pick any, of course, because that is against the park commission's rules. And, besides, I belong to a club whose members promise to enjoy wild flowers without picking them. Do you

suppose it will be warm enough for us to have a picnic in the forest preserve Sunday?

"I'm going to play tennis with Alice now, on the playground, before dinner. Don't forget about the band concert tonight. I'll try to hurry with my homework after dinner so I can go, too. I wish there were a few more hours to this day, for I'd like to crowd in a swim somehow."

As Mrs. Smith's visitor walked down the three flights of stairs from the apartment into the busy street, she kept thinking how wonderful a great city is, and how fine a thing it is that the Smith children and thousands of others like them can have a chance to enjoy the best things in country life, even though they have to live in the city.

### Things to Talk about in Class

1. If there is a playground in your neighborhood, mention all the outdoor games that are played there.

2. Describe a piece of playground apparatus. Make a drawing or a poster showing this piece of apparatus with children playing on it.

3. Why did Mrs. Smith wish to have Charles and Mary learn to play outdoor games? Why did the Smith family go on long walks through the parks?

4. What opportunities for play do country children have that city children do not have?

5. What opportunities for play do city children have that country children cannot have?

6. Tell about a tournament or field day in which you have taken part.

7. How do cities bring some of the beauty and quiet of the country into the city where the many city dwellers may enjoy them? Write a composition about a visit to a beautiful park.

8. Why are cities willing to pay such large sums of money for parks and playgrounds?

9. Keep an account of how you spend your leisure time every day for a week.

10. Why is it a bad thing to pick wild flowers?

PART II—COMMUNITY LIFE  
IN COLONIAL TIMES



The English colonies about the year 1733



## PART II—COMMUNITY LIFE IN COLONIAL TIMES

### CHAPTER I

#### THE PLYMOUTH COLONY

##### How the Scrooby People Became Pilgrims

THERE are many, many kinds of churches in our country. Among your friends there are probably people who go to any one of four or five different kinds of churches, each of which believes in worshipping God in a slightly different manner. Perhaps you even know some people who do not go to church at all. We Americans believe that everyone has a right to choose his own church, and worship as he pleases. Most people of European countries feel the same way about this nowadays.

It was quite different, however, in Europe at the time this country was settled more than three hundred years ago. At that time there was a state religion, or a state church, in nearly every country in Europe except in Holland and in Switzerland. The people of a country were compelled to pay taxes for the support of the state church and they were expected to attend its

services and to accept its belief. Those who refused to attend the state church and worship as true believers, or who criticized the church, were punished, sometimes in a very severe manner.

The people of England were required to support the Church of England, which is much like the Episcopal Church that we have now in America. At that time Elizabeth was queen of England. She expected every one of her subjects to attend the Church of England. All were taxed to support that church. There were a great many people who were willing to attend the queen's church, but who wished that some things in the church service could be changed. They wanted some of the many forms and ceremonies left out. Because they thought such changes in the service would purify the church, these people were called Puritans. Queen Elizabeth did not like the Puritans; but since some of the most important men in England belonged to the Puritan party, she did not trouble them very much.

At last some of the Puritans became so dissatisfied with the church that they separated from it altogether and refused to attend the services. They set up little churches of their own, and were called Separatists.

Queen Elizabeth died in 1603, and James I became king. James was not such a wise ruler as Elizabeth had been. He told the Puritans and



King James I hated the Puritans and Separatists. He said that they must attend the Church of England, and not try to change it, or he would drive them from the country. His cruelty to the Scrooby people finally forced them to flee to Holland

the Separatists that they must attend the Church of England, and not try to change it in any way, or he would drive them all out of the country.

Most of all, James hated the Separatists. He had his officers watch their houses day and night, and whenever an officer discovered that the Separatists were holding religious meetings, he arrested them and notified the king. Then they were either fined or put into prison. Soon many Puritans who had never thought of leaving the church became Separatists because King James was so cruel and unfair.

In the little village of Scrooby, in the northern part of England, there was a Separatist church which had three very remarkable men among its members. One of these was William Brewster, a graduate of Cambridge University, postmaster of Scrooby, and one of the most important and wealthy men in the village. The members of the church held their meetings in the drawing room of his home, Scrooby Manor. Another was John Robinson, their minister, a very wise and learned man. He was a wonderful leader and adviser for the little company. Even his enemies said that they had never known a better loved man, nor one who was more sweet tempered and fair to everyone.

William Bradford, the third of these remarkable men, was really only a boy seventeen years old. Nevertheless, the people thought of him as one of their leaders, for he was a brilliant boy, had very good sense and good judgment, and was one of the

most enthusiastic Separatists. When this boy grew older, he wrote a long history of the little company, from which we learn nearly all that we know of what happened to them in later years.

King James became more and more cruel in his treatment of the Separatists. He especially hated the Scrooby congregation; and he gave them no peace. His officers followed them and spied upon them from morning till night, making their lives miserable. At last they could stand it no longer. A Separatist congregation in a near-by town had fled to Holland to escape the king's officers, and there they had been allowed to worship as they pleased. The members of the Scrooby church decided that they, too, must go to Holland.

These people were true Englishmen. They were patriotic, and proud of their country. They loved their quiet village, their old homes, and their friends and relatives. But they loved their religion more. Hence they were willing to leave their homes and go to a strange land which had a strange language and strange ways of living. They were willing to go, in order that they might have their church as they thought it should be.

The king had said he would drive them out of the land unless they attended the Church of England, but when he heard that they themselves were

planning to leave, he threw their leaders into prison, and made a law which forbade the Puritans from leaving any port in England. This only made them more determined to escape. They made their plans in greatest secrecy. But in spite of the care they took to keep the king's officers from knowing about their preparations, they were twice arrested at the docks while they were boarding the ship.

The first time, the captain of the ship they had hired let the officers know that they were escaping. The Separatists had paid this captain a large sum of money to help them. He took the money, and waited until they had all of their clothes, books, and money aboard. Then he called the officers. The whole party was arrested, everything of value was taken from them, and they were put into prison for a month. However, nothing seemed to discourage these brave people. The next spring they hired a Dutch captain to take them away in his vessel. They were sure that he would not betray them.

This time, something worse happened. The ship was anchored a short distance from shore, and the people and their goods were to be taken out in a small boat. Most of the men had gone on the first trip. The little boat returned to shore to be filled with goods, and a few of the women and children embarked.



Just as the sailors were pushing off, a party of soldiers and townsmen with rifles came galloping down to the shore. They captured the little boat, the women and children who were still waiting on the shore, and the goods and money belonging to



Some of the Puritans were imprisoned in these cells for refusing to obey King James's orders that they attend the Church of England

the whole party. The Dutch captain, seeing this, hoisted sail and left at once. William Bradford's history says of the men on board the escaping ship:

"The poor men already aboard were in great distress for their wives and children, left thus to be captured, and without help,—and for themselves,

too, without any clothes but what they had on their backs, and scarcely a penny with them. . . . It drew tears from their eyes, and they would have given anything to be ashore again."

The constables soon became tired of keeping the party of innocent women and children in prison simply because they had wished to go with their husbands and fathers; so they were set free again. The first party of men arrived safely in Amsterdam after a hard voyage ; and there they were soon joined by the others, who managed to escape to Holland a few at a time. In Holland, the little Scrooby congregation called themselves Pilgrims, for in the old days, a pilgrim was a person who journeyed many miles to worship at some holy place. These new Pilgrims had journeyed many miles from home in order to worship God in the way that they thought best.

The Pilgrims finally settled in Leyden, which was a busy trading and manufacturing city, and also the home of a famous university. The kindly Dutch people made them welcome, and there they stayed for twelve years. Others came from England, and soon their little community had three hundred people. The Pilgrims had all been farmers in England, and life was not easy for them in Leyden, where most of the people earned their living by trading or weaving. They were not skilled workmen, and at first they did

not even know the language of the country, so their wages were very low.

The Pilgrim children had to be educated in Dutch schools; and quite naturally the younger ones took up Dutch customs. Soon many of the children preferred to speak Dutch rather than English. Many of them married into Dutch families. Several of the boys left home to join the Dutch army or navy. The Pilgrims were true Englishmen, and they could not bear to see their children become Dutch, as they surely would in time.

Besides this, the Pilgrims knew that many other Separatists in England would have joined them, if it had not been so hard to earn a living in Holland. William Bradford said that many Separatists even preferred prisons in England to freedom in Holland, because of the hardships there. So, after twelve years in Leyden, they began to talk of moving to some other place. They talked most of going to far-away America, about which they had heard so many stories.

They knew that Sir Walter Raleigh had tried to start a colony in Virginia in 1585, and that he had failed. They had heard how the first successful English colony had been founded at Jamestown, Virginia, in 1607, by a group of men sent out by the London Company. This company had the king's permission to start colonies in the New World.

There was another company, the Plymouth Company, which also had permission to colonize. The London Company was to settle in the southern part of England's possessions, and the Plymouth Company, in the northern part.

The Pilgrims realized that the long voyage to America would be dangerous, and that life in the wilderness would be hard ; but they also knew that it was the only place in the world where they could live as Englishmen, and yet worship God in their own way. Two of the Pilgrims went to England to ask permission of the London Company to settle on their lands. They wished to found a colony separate from the one now growing up at Jamestown. The reason for this was that the people of Jamestown belonged to the Church of England. The London Company gave the Pilgrims the right to settle in Virginia.

A company of "Merchants and Adventurers," rich men of London who were interested in America, lent the Pilgrims seven thousand pounds, about thirty-five thousand dollars, to cover the expenses of sailing to America and founding their colony. This money the Pilgrims agreed to pay back with interest. They planned to do so by keeping all the earnings of the Pilgrims in the new land in one treasury, until the "Merchants and Adventurers" were paid. Thus no Pilgrim family would have money of its own until then ; and all

would be given food and other necessary supplies from the common storehouse.

Some of the Scrooby congregation who had



The Pilgrims found it hard to earn a living in Holland. Then, too, they were true Englishmen at heart, and they feared they were gradually taking on Dutch ways. For these reasons, they decided to leave Holland and make their permanent homes in the new land, America. Here we see them leaving the shore at Delfthaven, Holland, to go aboard their vessel. John Robinson, their minister, and several other Pilgrims who remained in Holland, are offering a prayer for their safe voyage

been among the first to go to Holland were now too old or too frail to attempt the journey to America. Some of them returned to England, and others remained in Holland. The Pilgrims planned to sail from England, for there they would be joined

by other Separatists who had not been in Holland. A small ship, the *Speedwell*, was bought and fitted out in Holland. This ship carried the Pilgrims to England. There they found that their friends had the second ship ready. This was the *Mayflower*. After many delays, the two vessels set sail from Southampton on August 5, 1620.

They had not gone far when the captain of the *Speedwell* complained that his vessel was leaking badly. So both boats turned about and sailed into Plymouth harbor, England. The *Speedwell* was carefully searched. A few leaks were found, and these were mended.

After this, everyone thought the vessel would be in first class condition; but a little way out, the captain said they were in danger of sinking, as the leaks had become dangerous again. He said he could barely keep the boat afloat by pumping constantly.

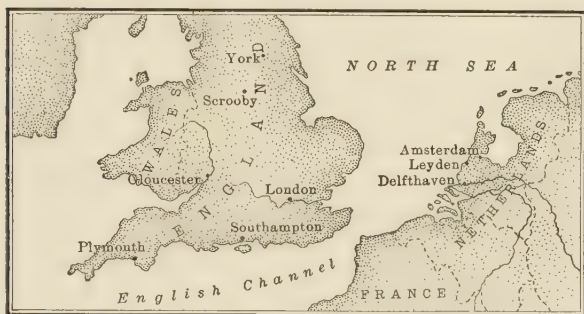
The passengers were afraid to try to cross the ocean in such an unseaworthy ship, so they returned to England again. No very bad leaks could be found, but the captain insisted that the ship was generally weak, and not fit for the trip.

The captain and crew of the *Speedwell* had been hired to remain in America for a year to help the colonists by fishing along the coast from the ship. William Bradford and several of the other Pilgrim leaders felt sure that the *Speedwell* could have



made the trip to America. They believed that the captain was making excuses because he feared the long voyage and wished to return to England. Some of the sailors said afterwards that the captain had been afraid that the food would run short, and that life in America would be too hard anyway.

The *Mayflower* was not large enough to hold all



This map shows the important places in England and Holland connected with the story of the Pilgrims

of the *Speedwell's* passengers, so twenty of the Separatists had to return to Scrooby. The remaining Pilgrims, about one hundred of them, crowded on board the *Mayflower* with their goods and supplies, and set sail on September 6, 1620. The ship was too heavily loaded to be safe, and the passengers were so huddled together in the small cabin that they did not have a comfortable day during the whole voyage.

Things to Talk about in Class

1. How did Queen Elizabeth treat the Puritans?
2. Describe King James I's treatment of the Puritans and the Separatists.
3. Who were the leaders of the Separatist church in Scrooby?
4. Why did the people of the Scrooby church decide to make their homes in Holland?
5. Tell how the king's officers tried to keep these people from leaving England.
6. How did the Scrooby people make a living in England? What did they work at in Leyden?
7. Besides the difficulty of making a living, what other hardships did the Pilgrims endure in Holland?
8. Why did the Pilgrims decide to move to America?
9. What help did the Pilgrims get from the "Merchants and Adventurers"? How did the Pilgrims plan to pay their debt to the "Merchants and Adventurers"?
10. Write a conversation which might have taken place between the captain of the *Speedwell* and a leader of the Pilgrims.

## CHAPTER II

### THE PLYMOUTH COLONY

#### The First Year in the New Land

THE great steamships of today can cross the ocean in less than a week, but it took the brave Pilgrims sixty-three days to make the voyage in the little *Mayflower*. During October and November it was so bitter cold and stormy that, for days at a time, the women and children could not even go on deck for a breath of fresh air. Many of the passengers were seasick. Others became ill from the poor food and the crowded conditions.

One of the main timbers of the ship was wrenched out of place as the *Mayflower* tossed about in a terrible storm. This caused a serious leak, and the Pilgrims thought they would surely drown. Suddenly one of the men remembered a great screw which he had bought in Leyden and brought with him, thinking it might be useful in America.

He ran to the cabin to get it, calling John Alden and another to help him. Soon they returned, carrying the heavy screw between them. The captain, who had thought it would be impossible to save the ship, now took hope. Such a screw was just what he needed to force the timber back into

place, and he had had no idea that there was one aboard. He and the ship's carpenter took the screw down into the hold. There the two remained for several hours while the Pilgrims listened anxiously to the sounds of the work, and wondered if they would ever see land again. When the captain returned at last, he was smiling. He ordered the sails to be set, and soon the *Mayflower* was on its way again.

Storms kept driving the ship northward, far out of its course. Finally, when land was seen on November 9th, the captain looked at his maps and said, "That's Cape Cod ahead."

"Cape Cod!" Elder Brewster exclaimed. "Why, Cape Cod is many, many miles north of the land granted us by the London Company. We must sail south to the mouth of the Delaware River."

The captain tried to sail south, but was forced to turn back because of dangerous shallows and high, roaring waves. In order to gain protection from the wind, he sailed into a harbor at the entrance to Cape Cod Bay, and cast anchor. That place is now the harbor of Provincetown, Massachusetts.

After two days of prayer and discussion, the Pilgrim leaders decided that they would have to remain at Cape Cod. The supply of food was getting very low, and the men would soon have to stop somewhere to hunt and fish in order to keep

the little company from starving. Winter had already begun. The ground was covered with snow, and the weather was extremely cold. Everyone was anxious to settle somewhere and get houses built before the weather became worse.

Besides, the captain and crew were complaining



This picture tells the story of the landing of the Pilgrims at Plymouth.  
Why do they look so tired and sad?

of the delay. They wanted to start back to England while there was still plenty of food left for the return voyage. The sailors grumbled, and muttered that if the Pilgrims did not soon find a place to settle, they would take them and their goods ashore and leave them. The Pilgrims had no right to settle near Cape Cod, for that land

belonged to the Plymouth Company. However, they were quite sure that if they built their homes in that place, the Plymouth Company would later give them the right to stay.

The Pilgrims had given up comfortable homes in England. They had suffered many hardships in order to come to this new land of America. Now they had arrived, but their suffering had only begun. "There were no friends to welcome them, nor houses, nor inns to shelter them, nor towns to go to," says William Bradford. As they stood on the deck of the *Mayflower*, they could see only a sandy shore, and behind it a great wild forest covered with snow. They were sure the great forest hid hungry animals and savage Indians.

In England the Pilgrims had been good citizens. They had worked hard and obeyed the laws of their country, excepting the one law which said they must attend the Church of England. They thought they were doing God's will when they broke that law. In Holland they had obeyed the laws of that country, and had been helpful and industrious. The Dutch people praised them for being excellent citizens and were sorry to lose them; for in all their twelve years in Holland, no one of their number had ever been arrested or brought into court.

Now these good citizens had come to a land where there were no laws. But they knew that



people cannot live together in a community without laws, any more than people can play games without rules. Laws and rules are needed to help everyone play fair, and to make sure that everyone in the community or in the game is given an equal chance to succeed. So before they landed in America, the Pilgrims planned a government for their village. This plan is called the Mayflower Compact. It was written down and signed by the Pilgrim Fathers.

In the Compact, the men agreed to pass whatever laws seemed necessary to make their colony an orderly and safe community. They promised to obey the laws. They agreed that all people of the colony should be given equal rights, or equal chances to succeed. They further promised to help and protect each other as best they could. Then John Carver was chosen governor for the first year.

On November 15, a few of the men were to go ashore and look for a suitable place for the village. For fishing and exploring the coast they were to use a large shallop which had been brought over on the deck of the *Mayflower*. The shallop was a clumsy open boat with a sail and several pairs of oars. When the men were ready to use it, they found it had been so battered by the wind that it would take the ship's carpenter several days to repair the leaks.

While the shallop was being repaired, sixteen men landed with a small rowboat. The little party of explorers was led by Captain Miles Standish. He was the only soldier on the *Mayflower*. Captain Standish was not a Puritan, but he was a brave man, and a true friend to the Pilgrims. They had met him in Holland, where he had gone to help the Dutch army fight Spain. He loved adventure, so he offered to go with the Pilgrims, to teach them how to fight the Indians, if it should be necessary. He could also help them with the hunting, he said. The Pilgrims were glad to accept his offer, since none of them were fighters, hunters, or marksmen. It is said that most of them had never even fired a gun until they came to America.

The men tramped through the woods for several days. Each night they made a rude camp of pine boughs, built a great fire, and rested without being disturbed by Indians or wild beasts. Although they were not able to find a good place for the village, they brought other interesting news to those waiting on the *Mayflower*.

They had gone, they said, only a short way from shore when they saw five or six Indians coming toward them. As soon as the Indians noticed the Englishmen they fled into the woods.

Standish and his men ran after them, for they wanted to speak with them if they could. "But,"

says Bradford, in his history, "the Indians, seeing themselves followed, left the woods and ran along the sands as hard as they could, so our men could not come up with them, but followed the track of their feet for several miles. Next morning they continued to follow them by guess and fell into such thickets that their clothing was severely injured; but they suffered most from want of water. At length they found a small spring and refreshed themselves with the first New England water they had drunk."

Soon they came upon a patch of cleared ground where the Indians had grown corn the summer before. Here they found several baskets of corn buried in the sand. They also found beans of various colors. Though the Pilgrim women had never seen corn or such beans as these before, they cooked what the men brought back to the *Mayflower*. They did not know how to cook corn correctly, but nevertheless it tasted very good after the poor food they had been eating from the ship's supply. Later, when the Pilgrims became acquainted with the Indians, they paid them for the corn and beans.

The men sent out as scouts told also how they were attacked by a small party of Indians one morning, while they were eating breakfast. The white men were not prepared, because most of them had carried their guns down to

the shore. Captain Standish, William Bradford, and some of the others had kept their guns beside them.

When the Indians began to shoot arrows at them, they fired their muskets. The other Pilgrims ran to the shore and recovered their guns. One Indian stood behind a tree and kept shooting arrows at the white men. Finally after many trials, one of the men managed to strike the tree with a musket bullet. At this, the Indian gave a great yell, and away he went, followed by the other Indians. The Pilgrims called this the "First Encounter." To them it was a great adventure.

After the shallop was repaired, the men spent nearly a month sailing along the coast in search of a good harbor with a suitable place for a village near by. On December 11 they came upon an excellent harbor, well protected from storms. This harbor was called Plymouth on their map, which had been made by Captain John Smith when he had explored that coast a few years before. A short distance back from the harbor they found several large cleared spaces where the Indians had raised corn the year before. There was a small stream of water near by, and also a spring. There was a forest whose trees could be used to build houses and to make firewood.

The men were delighted. At last they had found the kind of place they had been looking for.

The harbor would protect their boats. The Indians' abandoned corn patches would furnish a place for them to plant their early spring crops without taking time to clear land. There was also plenty of good water near at hand.



Plymouth Rock is now resting at the same spot on the shore line where it was when the Pilgrims are said to have stepped ashore on it in 1620. This fine canopy was recently built over it. The rock may be seen beneath the canopy at the edge of the water

This every village must have. There was even a convenient landing place made by a great rock on the shore. Later, when the rest of the Pilgrims landed at Plymouth, they are said to have stepped out upon that rock, which has been called Plymouth Rock ever since. If you ever visit the city of

Plymouth, Massachusetts, you will see the rock, covered by a fine canopy.

The *Mayflower* sailed into Plymouth harbor on the sixteenth of December; and on December 23 about a dozen of the strongest men began to cut down trees. It was decided that they would first build a high platform where they could place their four brass cannons, brought from England. They chose the top of a small hill for this purpose, in order to be better able to see the approach of enemy Indians. After the platform had been built, all the men set to work to put up a large log building which would be big enough to hold the provisions and goods, and most of the families.

The Pilgrims were trying to build homes in a great forest during a cold New England winter. You can imagine what hard work it was for them, especially since there were no workmen whom they could hire to help them. There were no stores at which they could buy nails, tools, and building materials. They had to do everything themselves, and do it by hand. First, the trees must be chopped down and stripped of their branches. Then the men had to drag the heavy logs to the place where the building was being done, for they had no horses to do this heavy work.

There were no sawmills to cut logs into boards, so the houses were built of thick logs. There were no bricks or mortar and no glass for windows. The



Pilgrims probably were slow and awkward at their work, for there were no carpenters among them.

There was not room enough for everyone in the large house called the Common House; so many of the people continued to live on the *Mayflower*



The old burial ground, Plymouth, as it looks today

during the first winter. And even at the end of the first year, only seven more houses had been finished. One reason was that a terrible sickness came upon the Pilgrims soon after their arrival at Plymouth.

Three months after reaching America, a half of the Pilgrims were dead, leaving only fifty in the

colony. It was a terrible time. Often there were no more than seven well persons to care for the sick, prepare the food, cut wood, keep up the fires, and make trips between the shore and the *Mayflower*. There were hardly enough well men to bury the dead. Two of the seven who did not become sick were William Brewster and Miles Standish. They worked day and night during the three months of sickness, and most of the people who got well owed their lives to the care of those two unselfish men. Eighteen wives had come over on the *Mayflower*, but only four were living at the end of three months. Governor Carver died early in the spring, and William Bradford was elected in his place.

During the first winter, the Plymouth people often saw Indians hiding in the woods near the village. But they never troubled the colonists nor came near enough to let the white men speak to them. Think how surprised the Pilgrims must have been, one day in March, to see a redskin warrior walk calmly toward the houses. When the men came out, the Indian said, "Welcome, English."

Then he told them in broken English, and by means of signs, how he had learned a little of their language from some English fishermen who had fished along that coast a few years before. The Pilgrims treated him kindly, and gave him gifts to take back to his people. The Indian said his name was

Samoset. He told them of Squanto, an Indian of his village, who had been to England and could speak English very well. He promised to pay them another visit soon. Next time, he said, he would bring Squanto with him.

Samoset returned six days later, bringing Squanto. Squanto spoke English very well. He told a strange story. About six years before, he had gone aboard an English vessel which was exploring the shores of America. The captain had invited him to come aboard for the purpose of trading. Squanto and his thirty companions had no more than stepped upon the deck than they were tied, carried below, and locked up. The ship set sail at once for Spain. There the Indians were sold as slaves. A kind Englishman helped Squanto to escape after a few years, and brought him back to America.

Squanto brought news that Massasoit, chief of the tribe near Plymouth, wished to be friendly with the colonists. Squanto said that Massasoit himself would soon visit the village, in order to show that he did not intend to fight the Pilgrims, but to be their good neighbor. One day he appeared, with about sixty of his braves, on the top of a hill south of the settlement. Squanto ran back and forth between the hill and the settlement carrying messages between the Indians and the white men.

At last the two parties decided that twenty of Massasoit's warriors should lay down their weapons and enter the village with their chief. The Pilgrims sent Edward Winslow to stay with the other forty warriors outside the village. This was done to show that they meant no harm to the chief, for if the chief should not return, the warriors could keep Winslow prisoner.

Wishing to do the chieftain great honor, the Pilgrim leaders ordered that a drum be beaten, a trumpet blown, and six muskets fired. At last the chief, followed by his braves with paint on their faces, feathers in their hair, and animal skins wrapped about them, crossed the brook and entered the village. They were met by the governor, who offered them gifts. He and the leading men of the colony took their guests to one of the new houses and invited them to sit upon a beautiful green rug and cushions—the pride of the whole colony.

Massasoit's visit proved to be very important, for on that day the Plymouth colony and Massasoit's tribe made a treaty of peace which was never broken. Squanto acted as interpreter while these men of different languages planned how they could avoid war. The Pilgrims and the Indians promised to keep peace, and to protect each other from any enemies who might make war on them. Last of all, the Indian chief passed around the peace

pipe. This meant that those who smoked the pipe would never forget their promises.

A few days later, Massasoit and his braves returned to their village about forty miles away;



Here we see the Pilgrims planting corn in the way that Squanto taught them. Two or three small fish were buried with the seed in each hill of corn, in order to enrich the soil. The Pilgrims had to do all the work of preparing their fields by hand, as they had neither horses nor plows

but Squanto stayed in Plymouth. He proved to be a wonderful friend to the Pilgrims, and lived with them until his death, about a year later. The Pilgrims were good to him and gave him a home. In return, he acted as interpreter when-

ever they wished to talk to the Indians. He fished for them, and taught them how to fish. He showed them how to trap and hunt animals for meat and skins.

Squanto also helped the Plymouth people get together a store of valuable furs. These they later sent to England to be sold to help pay the money they owed the "Merchants and Adventurers." Best of all, he told them the right way to plant corn, and worked with the men while they planted more than twenty acres. They had no horses nor plows to help them prepare the land. All of that work was done by hand with hoes and mattocks.

There were only twenty-one men to plant the fields, and most of them were weak from having been sick all winter. One writer says that these men must have dug more than one hundred thousand holes in which to plant the seed that spring.

The soil of their fields was very poor; but Squanto showed them how to enrich it by burying two or three fish in each hill of corn. He helped them net the fish in the town brook. It is said that in all, they must have carried more than forty tons of fish up the steep banks of the brook and out to their cornfields. After the corn was planted, they had to watch the fields night and day to keep the wolves from digging up the fish and destroying the young plants.



It had been necessary for the *Mayflower* to remain in Plymouth all winter for several reasons. Most of the crew had been very ill during the general sickness, and some of them had died. Many of the Pilgrims had had to live on the ship while their houses were being built. Then, late in the winter, when the captain could have left, the storms were so bad that he was afraid to risk it.

Even though the winter had been hard and discouraging, none of the brave people wanted to return with the *Mayflower*. Nevertheless, some of them wept as the ship finally left the harbor one day early in April, for they were entirely alone in the new land. They were now without a ship with which to leave. They must stay, no matter what might happen.

The Pilgrims were not afraid to work. Probably you have never known anyone who had to work as hard as they did during the first year. No one could be idle a minute in the day—not even the children. They were kept busy at light tasks in the fields and about the homes. Think of the many things the Plymouth people did that year. They cleared the land and built their homes. They hunted and fished for food. They planted their fields and gathered in the crops. Whenever they were not busy at those things, they cut down trees and made clapboards of them.

They wished to have a large quantity of clapboards ready to send to England by the first vessel that should come to them. They must do this to pay their debt to the "Merchants and Adventurers." The boards were made by hand from logs by means of axes and small tools like a butcher's cleaver. First the trees were cut into lengths about four feet long, then split lengthwise into clapboards. It must have been a long, hard job to make one good board in this way. But the Pilgrims worked faithfully, and by November they had a great pile of clapboards down near the shore.

On November 9, 1621, just one year from the time the Pilgrims first saw land, the *Fortune* arrived from England, bringing thirty-five new settlers. This was a day of great joy and celebration. You can imagine how anxious the Pilgrims were to hear news of their friends and relatives in England and Holland, and how glad they were to welcome some of these friends to their colony. They sat up until late at night telling the newcomers about the hardships and adventures of the past winter. The *Fortune* remained in harbor only long enough to be loaded full of clapboards and beaver and otter skins. This cargo was worth nearly five hundred pounds, or about twenty-five hundred dollars.

The Plymouth people were glad to take the newcomers into their homes, but they were very

much worried when they learned that those who came on the *Fortune* had brought no food, bedding, or heavy clothing with them. Animal skins would serve to keep them warm during the winter; but as for food, that was a different matter. There was only enough corn in the village to last the fifty Pilgrims until April, and now there were thirty-five more hungry people to feed! Every family's supply of corn was cut down at once in order to give some to the new people.

The colonists often went hungry that winter, but they managed to make the corn last until spring and to save enough for planting. After the corn was planted, however, all their food was gone; and they were again face to face with hunger. They kept expecting the "Merchants and Adventurers" to send a shipload of supplies as they had promised to do; but the ship did not come. They had to depend upon fishing and hunting to supply them with food until the harvest time. They had only one small boat, and it was not in good repair. The men were divided into crews, six or seven to a crew. Each crew took its turn using the boat. If the fishermen were unsuccessful, they hunted for shellfish in the sand while the tide was low. Now and then one of the men would kill a deer, and so they managed to live until fall. That year's harvest was a plentiful one, and the people of Plymouth never lacked food again.

Twenty-five years after the founding of Plymouth, the colony had more than three thousand people. At that time there were ten towns in the colony. Plymouth was still the most important town, and the home of the governor. In 1691, Plymouth became a part of the Massachusetts Bay colony.

### Things to Talk about in Class

1. How did it happen that the *Mayflower* came in sight of land at Cape Cod instead of near the Delaware River?
2. In what ways would the mouth of the Delaware have been a better place to settle?
3. Why is it necessary to have rules for playing a game? Why should the rules of a game give every player an equal chance to win? Why did the Pilgrims make the Mayflower Compact?
4. Tell the story of the "First Encounter."
5. Why did the Pilgrims wish to find a good harbor near which to make their settlement? Why did they plan to build their village upon high ground? Why did they wish to find a supply of good water? Why did they need to be near the forest?
6. Tell how Miles Standish helped the Pilgrims.
7. How did Squanto learn the English language?
8. Describe the first visit of Massasoit to the Pilgrim village.
9. Why was the treaty with Massasoit a good thing for the Pilgrims?
10. Tell how the Pilgrims planted their first fields of corn.

11. How did they make clapboards to send to England?  
What other things made up the return cargo of the *Fortune*?

12. Why were the Pilgrims both pleased and worried to have some of their friends come to the colony?

13. Make a drawing or poster of one of the following:

The First Encounter.

The Coming of Samoset.

Making the Treaty with Massasoit.

Learning how to Plant Corn.

## CHAPTER III

### THE PLYMOUTH COLONY

#### Home Life in Plymouth

WHEN our fathers and mothers take the family and move to another town, or even to another country, they usually find many hotels, houses, and apartment buildings already there. It is always easy for them to find a place to live until they can buy or rent a home. Perhaps Father and Mother may wish to build a home in the new city; but that, too, is quite easy. Father can hire an architect to plan the house, and a contractor to build it. The contractor will hire carpenters, bricklayers, plasterers, plumbers, electricians, painters, and decorators, and within a few months, a beautifully finished house will be ready for you.

When you move in, you will find that you have many things besides a house. You will have electric lights, an up-to-date heating plant, a gas stove, hot and cold water, modern plumbing and bathroom fixtures, and a telephone. You will not be surprised to find these wonderful conveniences in your new home, for they are things you are used to. You expect to find them in every house.



But if you had been a Pilgrim child, moving to America in 1620, think how different things would have been! There would have been no roof to shelter you, until your father built a home with his own hands. If you were a strong boy, perhaps you could have helped him.

After one of the Pilgrims had chosen a good place for his house, his first task was to clear the land. That meant chopping down trees, cutting away underbrush, scraping off the snow, and smoothing and evening the ground if there were any holes or mounds. He was very careful about the condition of the ground, for it was to be the floor of the house. Then he began the actual building. His helpers were the older boys of the family, and the servant, if he had one. The other men of the colony helped him a little whenever they could spare the time from hunting, fishing, and building their own homes.

First, those who were working on the house dug four trenches about two feet wide and two feet deep where the four walls of the house were going to be. Good tools were scarce, but the men used axes, and any other sharp things they could find, to dig with. Those who built during the winter found the digging very difficult, for the ground was frozen solid. When the trenches were done, they went into the forest and cut trees, stripped them of their branches, and made them

into logs about ten feet long. There were no horses to draw the logs to the site of the new house, so the men harnessed themselves to the logs and dragged them across the snow.

The logs were stood on end in the trenches to make the four walls of the house. Spaces were left for a door, a window, and a fireplace. Then the dirt was thrown back into the trenches, and packed down hard to hold the logs firm and upright. Smaller logs were placed across the top to make the roof. The roof was slanted a little so the rain would run off. To keep it from leaking, it was covered with long strips of bark, held down by poles. Some people used thick layers of marsh grass instead of the bark.

There was not a single nail in the whole house. Where we would use nails, the Pilgrims had to use wooden nails, or pins, as they were called; for only a few nails had been brought to the new land, and those were very precious. The door was built of poles, with bark fastened across them by means of wooden pegs. I imagine that the small boys who were skillful with a jackknife could make themselves very useful by whittling wooden pegs and pins for the builders. Even the hinges of the door were made of wood. They were small branches, tough, but flexible. The window was made of oiled paper brought from England. It had a bark shutter which could be closed at night.

The great fireplace chimney was at one end of the house. It was built of logs, and plastered inside with clay. This clay-lined fireplace was wide enough to burn logs six feet long. The fireplace had to be built very carefully, for it was the



Plymouth looked like this in the year 1622. At the lower left-hand corner of the picture is the storehouse. On the top of the hill is the fort. Governor Bradford's house stands in a little inclosure on the opposite side of the street from the rest. The log houses are roofed with thatch and have big chimneys. In the field across from the houses two of the men can be seen harvesting their grain by hand. In New England the new settlements usually grew up in this way, with the houses grouped along the main street of the village and the farms extending back to the edge of the forest

most important part of the house. It must be made just right, for the fires built there were to heat the house and cook the meals as well.

Building the fireplace was a long, hard job that first winter, on account of the clay. Great quantities of it had to be chopped from the frozen

ground and thawed out over a fire. Then the clay was worked up and used like plaster to make the fireplace and the inside protection for the chimney. Any clay that was left over was used to fill up the large cracks in the walls, for the logs could not be made to fit very close together, and oh, how the cold winds did blow through! Dry moss was also a very good thing to stop up cracks and holes. Gathering the moss and stuffing it in between the logs was work that boys and girls could do.

Inside, the house was divided into two rooms, a small bedroom and a large kitchen. The kitchen was used as kitchen, dining room, and living room. Though the floor was made only of dirt pounded down until it was very hard, little sister made it look quite clean and neat by sweeping it often with a broom made from hemlock boughs, then sprinkling white beach sand over it. Sometimes she made fancy designs in the sand with a turkey wing.

The dining table was long and narrow, made from two boards resting on supports something like sawhorses. The first dining chairs were short pieces of a big log stood on end. Mother's favorite table was close to the fireplace, and she found it very convenient to set things upon while she was cooking dinner there. You could never guess how that table was made. It was nothing but a very

large stump which Father had sawed off at just the right height and left there for Mother to use. The top of the stump had been made smooth, and was scoured with clean sand each day. Mother declared it was the steadiest table in the village.

There was one real armchair in the house. That chair came over in the *Mayflower*, but all the rest were homemade stools and benches. Cupboards and shelves were built along one wall, and the great chest which brought the clothes and cooking utensils from England stood in the corner. These things made up the furniture of the main room of the house.

The beds were like wide shelves made from split logs and fastened to the wall. They had no springs, but they were made quite comfortable by the thick feather mattress which was put on each one. The bedroom was always terribly cold in winter because it was so far from the fire. No one wished to stay there long unless he was well wrapped, and the children often cried to sit up late before the fire because it was so cold in bed.

The house was always freezing cold in winter, except within three feet of the fire. Even there it was not comfortable, for the winter wind roared down the chimney, which had been built much too wide. Elder Brewster used to have a great deal of trouble writing his sermons, because the ink kept freezing, even though he sat close to the fire.

During the first winter, the wood was burned as fast as the great trees could be cut down and made into fireplace lengths. It was so green that it did not burn very well, and the fire often went out at night.

There were no matches, so the small boy or girl of the family was sent running to the nearest neighbor to borrow some fire. The child came hurrying back with live coals on a shovel or in a covered pan, for there could be no breakfast until the fire had been kindled again.

Torches made from pine knots furnished the light. The Pilgrims learned about this candlewood, as they called it, from the Indians. The knots were from the pitch pine trees. Though they made a good blaze, the torches were unpleasant things, for they filled the room with smoke, and dropped dirty pine tar on the floor. They continued to be used, nevertheless, because candles were too expensive, too scarce, and too hard to make to be used every day.

Plymouth housewives made their own candles each autumn. First, they gathered great baskets full of berries from the candleberry tree, a low bush which grew in the wet places down near the sea. What they called the candleberry tree is the bayberry bush. Its grey berries look as if flour had been sprinkled over them, but the white specks are really a kind of tallow.



The women gathered large quantities of these berries and threw them into great pots of boiling water, to melt out the grease. When the grease



This Plymouth housewife is making bayberry candles. She has hung two rods full of candles between the backs of chairs to cool, and she is dipping another rod full into the hot grease. The candle wicks have to be dipped and cooled many times before a full-sized candle is made. A great iron kettle of boiling grease hangs in the fireplace

came to the top of the kettle, it was skimmed off, and put in another pot to cool. The tallow had a dirty look until it was cooked again; then it was a clear, transparent green. Into this hot tallow the

housewives dipped their candle wicks, allowed the tallow to harden on the wicks, then did this many times, until a full-sized candle had been made. Candle making was slow, particular work; so it is not surprising that the Plymouth women did not like to see their candles used carelessly.

As you know, the Pilgrims did not bring many house furnishings from England, but every household did have a huge iron pot, some smaller iron kettles and an iron skillet. The kettles hung from a back bar which was a log of green wood, its ends resting on ledges in the fireplace.

The back bar was six or seven feet from the floor, and the kettles were made to hang close to the fire by means of long iron chains. Of course this bar became charred and black, and slowly burned away, because of the great heat of the fire below. The housewife must watch it carefully and have a new one put in often, in order to avoid a serious accident when the bar finally became too weak to hold up the heavy pots. Nevertheless, many a good dinner fell into the fire during that first year in Plymouth. The women were sometimes burned very severely by the hot stew or porridge which splashed upon them when the pot fell. Wooden back bars were so dangerous and inconvenient that the Pilgrims sent to England for iron ones as soon as they could afford to pay for them.

A stew made from deer meat, rabbit, or squirrel was usually the main dish when the hungry, hard-working Plymouth people sat down to dinner. Sometimes roasted wild turkey, pigeon, or quail took its place; or perhaps fried fish or delicious lobsters. Then there was hominy, corn bread, or corn meal porridge, all of which Squanto had taught the women to make. In spring and summer there were wild berries from the forest; and, after the first winter, wonderful maple sugar and maple sirup. Most of those things sound very good to us because they are dishes which we do not often have; but that diet three times every day must have become exceedingly tiresome.

When the fall of 1621 came, the Pilgrims gathered in the harvest, and began to prepare their houses for winter. Everyone was in good health, and there was plenty of food. Some of the men had been away from home trading with Indians, and others had been catching great quantities of cod and other fish. With the approach of winter, wild geese and ducks became very plentiful, and the men brought home many of them. They had become quite expert hunters, and that fall shot deer, turkeys, partridges and quail. Bradford says that they had raised enough corn to give each person a peck of meal a week.

After the harvest was gathered, and the men had returned from trading with the Indians, Governor

Bradford set aside a day of thanksgiving. The people all went to the little meeting house on the hill and thanked God for bringing them safely through the hard winter. They thanked Him for their homes in this new land where they could worship in their own way. They thanked Him for their peace with the Indians. They spoke sadly of the dear ones who had died during the first months in the new land.

Then everyone in Plymouth set to work to prepare for the great thanksgiving feast. Massasoit and his entire tribe came to help with the celebration. They brought five deer with them as their share of the feast. The long tables were set out under the trees, and there the people had a great dinner each day for three days. After dinner there were games and merrymaking.

We celebrate Thanksgiving Day each year because of all the things we have to be thankful for, and in memory of the first Thanksgiving at Plymouth. On that day the people of America think of the Pilgrims, and remember what hard times they had. On that day most of us are very glad that we are living now instead of three hundred years ago. Perhaps we feel a little sorry for the Pilgrims; but nevertheless we all wish that we could be the kind of people they were. We are glad that the Pilgrims set all Americans such a fine example. They were brave, kind, hard-

working, religious people. They governed themselves well. They did not quarrel with each other nor with the Indians. America is proud of the Pilgrims.

The Plymouth colony would surely have failed, had the Pilgrims been without these good qualities. You must remember that they were poor, and had to borrow money in order to come to America. For this reason, their equipment was not good. If they could have afforded to bring great quantities of food, tools, furniture, and farm animals, their early years in America would have been easier. The Pilgrims not only had to face the difficulties and hardships of getting food and building houses in a great forest in winter, but they felt that they must also begin at once to pay off their debt to the "Merchants and Adventurers."

These things would seem impossible to us, but the Pilgrims were able to do them because they knew how to work together. There were no loafers or shirkers in Plymouth. The Puritans had suffered so much to be able to come to America that they were all willing to work hard to stay. Each man, woman, and child did his share of work in the community without complaining. And when sickness and death made it necessary for some to do much more than their share, they did it gladly, to save their little colony from failure.

There was no jealousy or rivalry in Plymouth, for the Pilgrims had not come to America to get rich. They were not interested in looking for gold nor in seeking adventure. They came with the sole purpose of establishing a well-ordered, peaceful community where they could worship God in their own way. The Pilgrims gladly obeyed the laws of their colony, for they had made those laws themselves. In brief, the Pilgrim community was successful because harmony was there. Its citizens were more interested in the welfare of Plymouth than in anything else. Thus, instead of complaining, quarreling, or shirking, they pulled together.

Wherever you find people working in harmony with their neighbors, all striving for one thing, you will notice that they are nearly always successful. This sort of teamwork wins on the playground, in the schoolroom, in the workshop, on the baseball diamond, on the football field, in the activities of the neighborhood, or wherever you see people working or playing together.

### Things to Talk about in Class

1. Did you ever move to a new town or a new neighborhood? If so, you may tell the class about the difficulties you had in getting settled in your new home and getting acquainted with your neighbors. Why did the Pilgrims have a harder time when they came to their new home in America?



2. What conveniences do we have in our houses that the Pilgrims did not have?

3. Make a list of the different kinds of workmen you have seen building a house.

4. How did the Pilgrims build the walls of their first houses? How did they build the roofs?

5. Tell how the Pilgrims built their fireplaces.

6. How did they make chairs, tables, benches, and beds?

7. Explain how the Pilgrim housewives made candles.

8. How did the Pilgrims cook their food?

9. Tell the story of the first Thanksgiving.

10. Make a colored paper poster or drawing of one of these:

A Pilgrim Fireplace.

A Pilgrim Boy Borrowing Fire.

Pilgrims Going to Church.

The First Thanksgiving Dinner.

11. Imagine you are a Pilgrim boy or girl, and write a composition about one of these subjects:

How I Helped My Mother Make Candles.

When Our Fire Went Out.

A Visit from the Indians.

Helping Father Hunt Turkeys for Thanksgiving Dinner.

Helping Cook the Thanksgiving Dinner.

## CHAPTER IV

### VIRGINIA

#### The Story of the First English Colony in America

SIR WALTER RALEIGH was a brave and daring nobleman of Queen Elizabeth's time. He loved adventure and excitement. He knew that there was plenty of adventure to be found in the new land of America, for he had made a voyage there with his half brother, Sir Humphrey Gilbert. Raleigh told the queen that he thought England could gain great riches and glory by exploring America further and planting colonies there. Elizabeth had been thinking the same thing.

Raleigh had plenty of money to spend on expeditions to America; so he sent two ships and about a hundred men to settle in Virginia—a name which at that time applied to all the land from Nova Scotia to South Carolina. These people had trouble with the Indians almost as soon as they landed. They dug for gold and neglected to clear the land and plant crops. Their supplies got low, and finding no gold, they soon returned to England, discouraged.

But Raleigh was not disheartened. The next year he sent over another party of one hundred

and fifty, including seventeen women. Their leader was John White, who had been one of



Sir Walter Raleigh was a wealthy and adventurous young nobleman of Queen Elizabeth's court. None of the colonies he founded in the New World was permanent

the men of Raleigh's other party. The colonists landed on Roanoke Island, and began at once to build homes and clear land for planting.

They had been in Virginia only a few weeks when Governor White was called one day to the home of his daughter, Mrs. Dare. There he learned that a granddaughter had just been born to him,—the first English baby in America. She was born in August, 1587, and they named her Virginia in honor of the new land to which she truly belonged. Before little Virginia was ten days old, her grandfather had to return to England on business. He took the only ship with him, but he promised to return very soon, and left the colonists a good supply of food.

When Governor White reached England, the country was in the midst of a terrible war with Spain. It was that great war on the sea during which England fought the wonderful Spanish Armada, defeated it, and drove Spain off the seas. But the war had not yet been won, and no one had time to think about colonies in America.

At last Raleigh found time to outfit a ship to carry Governor White back with supplies; but the ship was seized before it could leave port, because the queen had ordered that all English ships must be used to fight Spain, and for no other purpose. Raleigh knew that he could not leave his poor colonists stranded in America without help, so he tried again. This time his ship was chased by a Spanish warship, and had to return. On account of all these troubles, it was not until

little Virginia Dare's fourth birthday that her grandfather could return to America.

Governor White found the little town deserted and most of the houses burned. The only sign of what had become of his people was the word *Croatan* carved in large letters on one of the trees. Croatan was an island near Roanoke. The ship started at once in its direction, but was caught in terrible storms. The captain was frightened, and insisted upon returning to England. Nothing more was ever seen of the colonists. Many years later the Indians told Virginia settlers that the white people had lived with them for several years, until suddenly, for some reason, the chief ordered all of them killed except four men, two boys, and a young woman. People have often wondered whether the young woman could have been Virginia Dare, but no trace was ever found of her.

James I ruled England after the death of Queen Elizabeth; and, as you have already learned, he gave two companies called the London Company and the Plymouth Company the right to start colonies in America. In 1607, thirteen years before the Pilgrims landed at Plymouth, the London Company sent one hundred and five men to settle somewhere in their territory. None of the men took their wives or children with them, because they did not really intend to make their

homes in America. They went for gold and adventure, and intended to stay only until they had got enough of both.

The London Company sent the colonists in three small ships, with Captain Christopher Newport in command. Before the ships left England, the company gave Captain Newport a very sensible list of directions telling how to select a good place for a town. These directions said that the town should be located on a large river, a considerable distance from the river's mouth. Even one hundred miles up the river would not be too far, they were told. This was in order that the settlers might be as safe as possible from enemies who might approach from the sea, and in order that they could trade conveniently with the Indians who lived inland.

Next, the settlers were told to build their village on high ground, and at a place which was free from trees, so that they could begin to grow crops at once, and so there would not be a deep forest near by in which Indian enemies might hide. The captain was also given a sealed box within which were the names of the men who were to govern the colony. This box was not to be opened until the colonists landed in Virginia.

It is said that the ships in which they sailed were so poor that it took them six weeks to get out of sight of the English coast. Then, too,



Captain Newport chose the long route to Virginia by way of the West Indies. Thus, with so many delays, the colonists ate up most of their supplies before they ever saw the new land. They reached Virginia about the middle of April.

Spring had already come, the weather was warm, and the forests were full of singing birds and beautiful flowers. As the colonists sailed into Chesapeake Bay they could see the Indians' fields with the corn, beans, and squashes already well above the ground. Had there been any farmers on the ships they would have known right away that this meant they ought to go ashore somewhere at once and plant crops if they wished to have any harvest that year. But there were no farmers along, only gentlemen gold seekers, a doctor, some mechanics, and some laborers. Instead of thinking of their food supply for the next year, they cruised about for nearly a month trying to find a place that suited them.

At last they sailed about fifty miles up a large river near the entrance to Chesapeake Bay, and selected nearly the worst place in the whole region for their town. It was a little peninsula which extended out into the river. The ground was low and swampy, and the peninsula was nearly half covered with water at high tide. A thick forest of immense trees covered the ground. There were no springs or streams of fresh, pure

water. The air was alive with clouds of the mosquitoes which people nowadays know carry the germs of malaria. The colonists had disobeyed nearly every instruction which had been given them. Nevertheless, they landed at that place on May 13, 1607, and started a settlement which they named Jamestown.

All this is quite different from what we have already learned about the Plymouth colony. The Pilgrims landed many miles north of Chesapeake Bay and in the middle of winter. But they were careful to select high, dry ground with plenty of open space for cornfields. They also had a stream of good water, and a fine large spring. The Pilgrims, too, were a different sort of people. Most of them had been farmers in England. None of them was rich, and all had been used to hard work long before they came to America. The Pilgrims came to the new land to make it their permanent home, and they brought their wives and children with them.

Now, half of the Jamestown men were classed as gentlemen—many of them were the younger sons of noblemen. That meant they had never learned to do any useful work. They thought it was a disgrace to do any sort of work with their hands. They expected to be waited upon by the others until they could find enough gold so that they could return to England very rich men.

You can imagine how useless these men were in a new land where trees must be chopped down, houses built, and hunting and fishing done. They expected that all food supplies would be divided equally, but they did not intend to do any of the work of the village. Of course this made the workers angry and jealous. They got no pay for their work except their food, so why should they work at all if the gentlemen got the same pay without doing anything? Thus there was quarreling and jealousy in the colony from the first day.

It was a very lucky thing for the colonists that among them there was one man who was used to hardships. He was Captain John Smith, a young man who had traveled all over the world and had had many thrilling adventures and narrow escapes. Smith was brave, and he knew how to manage people.

When Captain Newport left for England on June 22, promising to return with supplies in twenty weeks, and the colonists knew there was scarcely enough food for fifteen weeks, Captain Smith said he would get corn from the Indians. The other men would not have dared to go into the Indian villages as Smith planned to do. They said they would rather starve than be murdered by the savages. But Smith said he thought he could make friends with the Indians and get them to trade with him.

While Captain Smith was planning how he could save the Jamestown people from starving, the other men went off each day in search of gold. They did not find any, but they kept on searching because they were sure it must be close at hand. Later they sent a whole shipload of worthless sparkling earth to England, thinking it was gold.

Half of the men died during the hot summer because of the unhealthful way in which they lived. Too lazy to build good houses, the colonists lived in little huts not as good as the homes of the neighboring Indians. They ate the half-spoiled supplies brought from England rather than go into the woods for berries and game, or to the river for fish. They drank the dirty, impure water from the James River. They continued to live in that swampy place where nearly everyone became ill from malaria. Great swarms of mosquitoes rose from the swamp each night, and made it almost impossible to sleep. Everyone was sick, uncomfortable, cross, and quarrelsome.

When the cool fall came, Captain Smith took two men with him and set out to trade with the Indians. They sailed up and down Chesapeake Bay in a little open boat, often going ashore to explore, and to look for Indian villages.

One day while they were exploring, Smith and his companions were attacked by two hundred Indians. Smith was taken prisoner, and his two

men were killed. The Indians intended to kill Smith also, but they forgot all about it when he took his little ivory compass from his pocket and amused them by showing how it worked. They thought the little compass with its trembling needle



This is the kind of Indian village, with long, round-topped huts made of small boughs and bark, in which Powhatan lived

was magic; and that Smith, with his strange gestures, was a wizard.

As they led him from one of their villages to another, Smith had plenty of opportunity to see how the Indians of the region lived. Their homes were long, round-topped huts called wigwams. The framework was built of small trees woven together; and then covered with several

layers of bark. Some of the wigwams were one hundred feet long, and were occupied by as many as ten families. Near every village were large cleared fields where the squaws did the farming while the men hunted and fished.

Captain Smith was finally led into the large wigwam of the great chief Powhatan. One historian tells what happened there in this manner: "The chieftain sat before the fireplace on a kind of bench, and was covered with robes of raccoon skins, all with the tails left on and hanging like ornamental tassels. Beside him sat his young squaws; a row of women with their faces and bare shoulders painted bright red, and chains of white shells about their necks. Around by the walls and in front of them stood the grim warriors.

"The Indians debated together, and presently two big stones were placed before the chief. Smith was dragged thither and his head laid upon them. But even while the warriors were standing, clubs in hand, ready to beat his brains out, the chief's young daughter Pocahontas rushed up and embraced him, and laid her head upon his to shield him, whereupon her father spared his life."

The thing the little thirteen-year-old Pocahontas did was not at all unusual in her tribe. Prisoners were often spared in this way by some member of the tribe who took pity on them and asked that they be adopted into the tribe instead of



being put to death. Often an old man would save a young warrior's life by offering to adopt him as his son. So the next day, Smith was made a member of the tribe of the Powhatans, and allowed to return to Jamestown.

Captain John Smith's adventure was one of the best things that ever happened to the Jamestown colony, for it made the Powhatans their friends until Smith left the colony and returned to England. During the first winter Chief Powhatan made several visits to the village, bringing corn, beans, and peas, as well as venison, turkeys, and other game.

Even when the chief later became angry with the white men, Pocahontas remained their friend. The Indian girl came running through the woods one dark night to warn Smith that her father was planning to attack the colony. Captain Smith was able to avoid the fight, and make peace with his friend, the chief.

In the fall of 1608, Smith was made president of the colony. Then he proved not only that he knew how to manage Indians, but that he knew how to manage the settlers as well. First of all, he called the men together and told them that no man in Jamestown would be given food unless he worked hard all day long. Then he set them a good example by working harder than any of the rest. He made everyone help cut

down trees, build log cabins, and enlarge the fort; and by the end of April, the town looked like a different place. They had built twenty houses, dug a well, planted thirty acres of corn, and built a new fort.

The captain thought of many odd punishments for men who complained about having to work. When some of the men first began to chop trees, their hands were covered with blisters, and with every stroke of the ax came a loud oath from one of the workers. Smith did not approve of swearing, so at the end of the day the men were punished by having a large dipperful of cold water poured into their sleeves for each time they had been heard to swear.

Captain Smith realized that low, marshy Jamestown was a very poor place for a town, and in September, 1609, he set out to look for a better site. He chose as a site the place where the city of Richmond now stands, and bought some of the beautiful hilly land from the Indians. On his way home, a bag of gunpowder in his boat exploded, injuring him badly. He had to return to England at once to have his wound cared for properly.

No sooner had this strong and wise leader left than trouble began. The settlers quarreled among themselves, and they stirred up trouble with the Indians. They had to take turns standing guard day and night for fear the Indians would surprise

them. There were many small battles in which several of the colonists were killed. So many new people had come from England during the year that Jamestown now had a population of about five hundred.

Before long, the weather began to grow cold, and the colonists suddenly realized that there were not enough houses to shelter them. Many of the men had to live in rude huts or holes in the ground, and a great number died of the cold. The supplies got very low, and of course the Indians would sell nothing, for they were at war with the white men. The colonists killed off all their horses, hogs, and dogs, and ate them. After that they ate rats, mice, and snakes, and roots from the woods.

At last there was nothing left to eat, and they began to starve. Several people died each day, and the saddest thing about it is that they could have had plenty to eat if they had known enough to hunt and fish for food. Before long, there were more than enough houses for the few who were still alive. As soon as a house became empty, the foolish people tore it down and used the wood for fuel. There they were in the midst of a great forest, with plenty of wood all about them, and yet they burned their houses which had been so hard to build, rather than cut wood for winter.

When an English vessel arrived at Jamestown in May, only sixty of the five hundred colonists were alive. These sixty were weak and sick, and nearly mad from hunger. The boat had brought only enough food to last a month, so the settlers decided to leave Virginia at once, and return to England.

They planned to go to Labrador first, and buy fish from some English fishermen whom they knew to be there. With the fish, they thought they would have enough food to last until they reached England. They had gone only a little way down the river when they met three ships. These were the ships of Lord Delaware, their new governor. He had brought a new company of settlers, and his ships were well stocked with food, so the Jamestown people were willing to return to their deserted town.

Lord Delaware was a good and kind man, and an excellent governor. Though he was kind, he let the settlers understand from the very first that he meant to be obeyed. The men did obey him, and things began to be better at once. The town was rebuilt, and more supplies were obtained from some friendly Indians. Everybody worked hard, gentlemen, idlers, laborers, and all. But the winter was a hard one, and in spite of all the new governor could do, there were about one hundred and fifty deaths. Lord Delaware himself became

too ill to attend to his duties, and had to return to England.

The first people who came to Jamestown in 1607 had been good, well-meaning citizens in England, even though they knew very little about how to get along in a new land. Many of



Virginia settlers defending themselves against an Indian attack

the gentlemen were from the best families in England. They were not used to work and were quite helpless and useless in a new land; but they worked hard and did the best they could when Captain Smith showed them that this was the only way they could get along in America. The tradesmen, mechanics, and laborers who came were all good respectable people.

A few years later the London Company became very anxious to have the colony grow, and they were not particular about what sort of people they sent to Jamestown. Some who were sent had been idlers, lawbreakers, wild young sons who had disgraced their families, and other worthless people of whom England was glad to rid herself. Such settlers made trouble in Jamestown from the day they landed. They refused to work, treated the Indians shamefully and made enemies of them, and were continually quarreling with their neighbors.

The colony's next governor determined to cure these people of their evil ways, straighten out all troubles in Jamestown, subdue the enemy Indians, and make a really successful colony of Jamestown. And Sir Thomas Dale, the new governor, could do this if anyone could. He made terribly strict laws for the colony, and he had no mercy on those who disobeyed them. Many people were put to death before the colonists understood that Dale meant what he said.

It has been said that Dale was harsh and cruel; yet he was never anything but kind to those who worked hard and obeyed the laws. He made the people work like slaves, but he saved them from having another starving time. Perhaps Dale could have been less harsh, but the fact remains that he was the right kind of governor for Virginia.



at that time, for he brought order and prosperity to the colony.

Several other settlements were made near Jamestown, and it became harder and harder to control the Indians. Then Governor Dale fought them so fiercely that they came to have a real respect for the white men as warriors. At this time Powhatan's daughter Pocahontas was captured by the English. She was held prisoner at Jamestown in the hope that this would make Powhatan keep peace.

Pocahontas was kindly treated while she was at Jamestown, and she became a Christian. She married a young Englishman named John Rolfe. Powhatan and several of his warriors came to the wedding. The Indians were so delighted with this happy event that they gave the colonists no trouble for many years. John Rolfe and his wife later visited England. There Pocahontas was received with highest honor, for she was the first Indian princess the people had ever seen. Pocahontas died just as they were preparing to return to Virginia. She left one son whom some of the best families of Virginia, as well as the wife of a president of the United States have been proud to call their ancestor.

When the Pilgrims first settled at Plymouth, we have learned that they put all the corn and supplies into a common storehouse to which every family

went for its share of food. We know that the Pilgrims were hard-working people, but even so, this plan of putting all the food together did not succeed. Plymouth did not become really prosperous until every man was given land and told that whatever he raised was his own.

Until the time of Sir Thomas Dale, all property in Jamestown had belonged to the community and to the London Company. One of the best things Dale did for the colony was to give each man three acres of land on which to raise his own supplies, and a certain number of days to work that land. The rest of the time, each man worked for the London Company. There was never another famine in Virginia after this change was made.

Many years had passed since Columbus brought the first tobacco to Europe from the West Indies, and now smoking had become very stylish in England. Most of the tobacco still came from the West Indies, but the supply was scarce, and the price was very high.

The Indians living near Jamestown raised enough tobacco for their own use; and from them the settlers learned that the soil and climate of Virginia were just right for tobacco growing. At first they grew a little tobacco in their gardens. This brought such a good price that soon no one wanted to bother with anything else but tobacco. Even the streets of Jamestown were planted with

tobacco. No ground was wasted, when English merchants were paying for tobacco what would be equal to twelve dollars a pound in our money. Before long, the people of Virginia were rich.

In the year 1619, many important things happened in Virginia. Up to this time, the governors of the colony had ruled about as they pleased. Now the London Company decided that the colonists should be permitted to help make their own laws. Each settlement was allowed to elect two men who went to Jamestown to meet with the men elected by the other settlements. Together these men made the laws that seemed necessary for the colony. The people of each settlement could tell their representatives what laws they wanted, and then if the other representatives or burgesses agreed, those laws were made. This House of Burgesses was very much like our Congress and our state legislatures of today. It was a much better kind of government than that in which the governor could make whatever laws he pleased. Can you see why?

The first negro slaves were brought to America in that same famous year, 1619. One day a Dutch ship carrying a few negro slaves stopped at Jamestown. The ship was short of food, and the captain said that he would have to throw the negroes overboard, unless someone would buy them from him. The farmers always found it hard to get

laborers, so they were glad to buy the slaves. This was the beginning of slavery in America. As the tobacco plantations became larger and larger, and the planters became very wealthy, they sent to Africa for many more slaves.

The other important thing that happened to Virginia in 1619 was more pleasant than the beginning of slavery. There were still only a few women in Virginia; and the London Company realized the settlers would never be happy and contented until they had real homes in the new land. There could be no real homes and no family life without women. So they persuaded ninety carefully selected young women to go to America.

If a settler won the consent of one of these young women to marry him, he paid the London Company fifty pounds of tobacco, which was the cost of her passage from England. All of the young women were married a short time after they reached Virginia. Other women were brought over later, and Virginia was soon a colony of happy and prosperous homes. By 1624 so many settlers had come to Virginia that there were fourteen towns and four thousand people in the colony.

Today we can easily see where the settlers at Jamestown made their mistakes. We wonder how these men could have hoped to found a successful community when they left their families in England. It is not surprising that at first the settlers felt

little interest in the welfare of Jamestown, for Jamestown was not home to them. Their mothers, sisters, wives, and children were far away in England, and they themselves intended to return



Low, marshy Jamestown was a very poor place for a settlement. In 1676 it was burned to the ground, then rebuilt. About twenty years later it burned again, and since it was such an unhealthy place, it was not restored the second time From a drawing made in 1857

as soon as they had had enough of adventure, and had found a fortune in gold.

Trouble started at once in Jamestown, for food was scarce, the location was unhealthy, and there was no gold. Neither was there any adventure in this new land except the adventure of hardships. The colonists were hungry, sick, and disappointed, so they quarreled with each other. At first the

gentlemen would do no work, and this made the laborers jealous and discontented. Had the colonists spent half of the time and energy in work that they wasted in quarreling, the early years at Jamestown would have been easier.

The Jamestown people learned several important things about community life before their colony became successful. They had to learn that quarreling and jealousy are as dangerous to a community as smallpox, and that the cure for quarreling and jealousy is plenty of hard work. For when everyone in a community is busy doing his own job, and doing it as well as he can, he has no time to make trouble among his neighbors.

You know yourselves that this is true. Think which boys on your baseball team hold up the game by quarreling, arguing, and fighting. Is it the best players, the ones who work the hardest every minute of the game, or is it the ones who do not play their own positions well, but want to run everyone else on the team? Who is it that makes trouble in the schoolroom? Is it the person who always has something interesting to add to the class discussions, the one who does his share in anything that the room undertakes; or is it the loafer who never finishes anything, and who you wish did not belong to your schoolroom community at all?



After the Virginia people learned that hard work was the cure for jealousy and quarreling, the colony became prosperous, and everyone began to realize that if people are to live together they must be willing to do things for the good of the community. They cannot simply think of their own selfish interests. You know that your city could not last long if suddenly everyone selfishly decided to do as he pleased.

Suppose, for instance, that tomorrow morning your milkman should decide to lie in bed instead of getting up before daybreak to deliver the milk. Suppose the postmen should think the weather too unpleasant for them to go out, and the the traffic policemen should grow tired of directing traffic and fail to report for duty. Suppose that the men at the water pumping station should suddenly decide to take a holiday, and stop their engines. You can see that selfishness of this sort would bring suffering to your community, just as it did during the early days at Jamestown.

### Things to Talk about in Class

1. What were Sir Walter Raleigh's reasons for wanting to start a colony in America?

2. Explain why Governor White was so long in returning with supplies for the colony. What happened to the settlers while Governor White was in England?

3. Why was Captain Newport told to start the new colony some distance from the sea? Why was he told to choose high ground where there was a good supply of fresh water? Why were the colonists told to settle upon land which was cleared of trees?

4. Explain why the location of Jamestown was a poor one. In what ways was the location of Plymouth better?

5. What kinds of men came to Jamestown? Why did they make poor colonists?

6. How did Captain John Smith save the colony?

7. Tell how Pocahontas saved the life of Captain Smith.

8. Describe what happened in Jamestown as soon as Captain Smith went back to England.

9. What did Lord Delaware do for the colony?

10. How did Sir Thomas Dale rule the people of Jamestown? What did Dale do to prevent famine?

11. Why did the settlers grow so much tobacco?

12. Tell about the first negro slaves in the colony.

13. Name some of the things that your mother does to make your house pleasant and comfortable.

14. Why did the London Company send over the shipload of young women?

## CHAPTER V

### NEW YORK

#### Fur Traders and Patroons of New Netherland

SOON after the Portuguese navigator, da Gama, had discovered the new way to reach the East by sailing around Africa, the merchants of Holland began to do a great deal of trading over this route. Gradually the Dutch took away all of Portugal's rich trade with the East, and Holland became the richest trading country of Europe. She built the swiftest boats and trained the most daring sailors in the world.

Then the Dutch merchants began to wish they could find a shorter way to the East. They determined to try sailing north from Holland to the Arctic Ocean, then east, then south around Asia. In 1609 a famous Dutch trading company decided to send out an expedition to explore this route. They hired an English sea captain, Henry Hudson, to command the vessel, for Hudson had already made several voyages to the Arctic Ocean.

Hudson sailed from Holland in the spring of 1609 in a small vessel named the *Half Moon*. When he reached Cape North, he could see that the route was impossible, for the sea was so full of

ice that no boat could pass through. The Dutch merchants had told Hudson to return to Holland at once if he found the route impossible. They told him especially that they did not want him to go to America. But Hudson paid no attention to their orders. He wanted to search elsewhere for a short route to the East.

Just before he left Holland, he had received a letter from his friend Captain John Smith of Jamestown. Captain Smith told how he had been exploring Chesapeake Bay in hope of finding a waterway through North America to the Pacific Ocean. People at that time believed the American continent to be only a narrow strip of land. They thought that there must be a water route through it to the Pacific. Smith said he had failed to find the passage, but he thought there might be one a little farther north. Hudson thought that if he could find such a passage, it would be the shortest possible route to the East. He read Smith's letter aloud to his sailors. When they heard it, they were all anxious to go at once to look for the Northwest Passage.

After crossing the Atlantic, they anchored the *Half Moon* in a bay on the coast of Maine. Here they stopped to repair the damage done to the ship by storms. They had plenty to eat in the meanwhile, for they caught fifty cod, a hundred lobsters and a halibut. Some Indians came to

visit them, and the sailors traded red cloth for a number of fine beaver skins. They explored the coast as far south as the Delaware River. Then they turned northward and sailed into what is now New York harbor. The Indians swarmed around the *Half Moon* in their canoes



This is Hudson's ship the *Half Moon*, sailing up the "River of Mountains." Today we call this river the Hudson, in honor of the man who explored it

and traded tobacco and furs for knives and beads.

The next day the *Half Moon* sailed up the great river which we call the Hudson, still looking for the Northwest Passage. Hudson thought the scenery along the river very beautiful, and he wrote in his diary, "The land is the finest for cul-

tivation that I ever in my life set foot upon, and it also abounds in trees of every description."

As the explorers sailed farther, the shores became more rocky, and soon they were viewing the wonderful scenery of the Catskill Mountains. Then Hudson named the stream "River of Mountains." They must have sailed upstream about as far as the place where Albany is today. There the water became too shallow for the boat, and Hudson knew that this could not be a passage to the Pacific Ocean.

On the way back to Holland the *Half Moon* stopped at an English port. Hudson wrote to the Dutch trading company telling them all that had happened on the voyage, and asking for more money so he could again go in search of the Northwest Passage, the short route to the East. He told them how he had explored the great "River of Mountains" and he mentioned several times the rich furs which the Indians of that region were willing to trade for a few worthless trinkets. Hudson never went on another voyage for the Dutch, however, for King James refused to let him sail for foreign nations. He said that this wonderful navigator and discoverer must sail under the English flag instead of bringing honor and wealth to a foreign country.

The Dutch merchants, always good business men, saw at once that Hudson had discovered



something just as valuable as a new route to the East. He had discovered a region rich in furs, with a great river running through it, down which the furs could be shipped to the ocean. The natives were willing to trade thousands of dollars worth of furs for red cloth and glass beads which could be bought for almost nothing. Here was an opportunity for traders to become wealthy. They sent many ships loaded with cheap glass beads, red cloth, knives, and copper kettles to the Hudson River country. Soon the ships returned, carrying rich cargoes of beaver, mink, otter, and fox skins.

The company also sent many of their men to live in America at places where the Indians could conveniently bring their furs. These traders built three or four huts on Manhattan Island in 1613. The next year, more traders were sent over, and a fort for their protection was built on the island. More trading posts were built up the Hudson River, so that the Dutch could be near their Indian customers; and another fort was erected at the place where Albany is now.

The Dutchmen were kind to the Indians. They often visited the redskins in their wigwams and sat around their camp fires. One day the traders invited all the chiefs of the powerful Iroquois tribe to come to the fort on Manhattan Island. This meeting was held so that the white men and the

Indians could promise to be friends and keep peace.

The Indians agreed to sell their furs to the Dutch merchants and to no one else. In return for the furs, the white men were to give guns, bullets, and gunpowder, which the Indians were very anxious to have for fighting their French enemies in Canada. The treaty makers now smoked the pipe of peace, and buried the tomahawk, which was the Indians' way of sealing a promise.

In 1621, the Dutch West India Company was given a charter by the government of Holland. The charter said that these merchants were the only people who would be allowed to trade or make settlements in the Dutch lands in America. The lands were now called New Netherland, because The Netherlands is another name for Holland. England had claimed the land both north and south of New Netherland, and had already started colonies at Jamestown and Plymouth. For this reason, Holland was always afraid the English would try to claim New Netherland. England would find it harder to claim as her own a land which was full of Dutch villages, so the West India Company began to make little settlements all over their territory.

The first party of one hundred and ten settlers was brought over in 1623. They were scattered

widely over New Netherland. Some were placed on Manhattan Island. Others were taken up the Hudson River to Fort Orange. A few families were left on Long Island, some along the Connecticut River, and still others along the Delaware



Governor Peter Minuit bought the island of Manhattan from the Indians for twenty-four dollars worth of cloth, beads, and trinkets

River. The company's charter gave them the right to govern the colony.

We hear very little of the first two governors of New Netherland, for each of them held office only a year. But in 1626, the company sent Peter Minuit as governor, and he remained for twelve years. Minuit was a wise and honorable man. He tried to make good laws for the settlers, to be fair to everyone, and to keep on friendly terms with the Indians. He thought that the white

men had no right to take land away from the Indians without giving them something in return. So he offered to buy the island of Manhattan from its rightful owners.

The Indians were glad to sell the whole island for about twenty-four dollars worth of beads, ribbons, cloth, and knives. Minuit then named the settlement on the island New Amsterdam. New Amsterdam had the best harbor on the Atlantic Coast. It was at the mouth of the Hudson River, down which hundreds of boatloads of rich furs came each year. Thus it was always the principal village of New Netherland.

The colony grew very slowly. Great numbers of traders came each year, but they stayed only until they had made a fortune in furs, then returned to Holland. Very few people cared to make their homes in the new land. The trouble was that the Dutch were too happy, contented, and prosperous in Holland to care to leave. Why should they abandon their comfortable homes, their pleasant towns, or their rich farms to settle on the wild shores of America, where they would have to suffer many hardships? The English colony of Virginia had grown because many people found it hard to earn a living in England, and because tobacco raising was becoming a very good business. Plymouth had grown because many Englishmen wanted to find a place where they could worship God as they

pleased. Holland did not have such problems. Her people enjoyed freedom at home, and there was very little poverty.

There were wonderfully fertile farm lands in New Netherland, but the traders had no time to think of farms. They could make more money from the fur trade. The West India Company decided that farmers who had been forbidden to deal in furs would make the best settlers. At last they worked out a plan by which they thought they could get many people to settle on farms in New Netherland, and make permanent homes in the colony. They said that any member of the company who would bring fifty grown-up settlers to the colony would be given a large piece of beautiful farm land along the Hudson River. The man would be allowed to select sixteen miles of land along one bank of the river, or eight miles on both banks, for his estate. The farms would extend as far back from the river as the owner cared to go.

The owner of one of these great estates was called a patroon, or protector. A patroon must pay the Indians for his land. He must clear the land, and build houses and barns for his settlers. He must give them farm tools, horses, and cattle. He must hire a schoolmaster and a minister for each settlement. He had the right to collect rent from his tenants. He made the laws for his little com-

munity, and punished those who did not obey them. He could rule his land like a king, but he must promise the company one thing,—that he would not deal in furs nor allow his tenants to do so.

The patroon's farmers, on the other hand, must agree not to leave his estate to move to the estate of another patroon for ten years. They could not sell their crops to a stranger without first offering to sell them to the patroon. They could not even hunt or fish on the estate without the patroon's permission. The plan was not very successful. Though several large estates were taken along the Hudson, the patroon system did not persuade great numbers of people to leave their homes in Holland, as the company had hoped it would.

An honest and industrious man named Peter Stuyvesant became governor of New Netherland in 1647. When he arrived in New Amsterdam, the people were delighted, because they thought he was going to be just the sort of governor they had been wanting. They used up most of the powder in the fort, firing salutes in his honor. But their joy did not last long; for one of the first things Stuyvesant said was that he would "govern the colony as a father governs his children." The settlers could tell from the way he said it, however, that he would make a rather strict father, and that he really intended to govern them like a



king who lets his people have nothing to say about the laws.

The people asked Stuyvesant to allow them to elect a council of citizens which should help him make the laws. Stuyvesant refused. Later when he wished to tax the people in order to repair the



This is probably the earliest drawing ever made of the Dutch settlement on the south end of Manhattan Island. The greatest business district of the world now stands where you see, in the picture, a few quaint old Dutch houses, a windmill and a fort

fort, they refused him. In order to get the money, Governor Stuyvesant told them that they might elect a council of nine men. Nevertheless, he said that he did not intend that the council should have anything to say about the laws except when he chose to let them. The people were not satisfied with this kind of a government, because they had been told how the Plymouth settlers governed

themselves by meeting together and voting on all questions. They had heard also that the people of Virginia could not be taxed except by their own House of Burgesses.

A few years before Peter Stuyvesant became governor of New Netherland, a small party of Swedish people started a colony on the Delaware River, and built a fort. The Dutch had made a settlement farther up the Delaware River many years before, and after the Swedish fort was built, the Swedes would not allow the Dutch to pass up the river to visit their own trading post without first getting permission from the governor of New Sweden.

This displeased Stuyvesant very much. He ordered the Swedes to leave the Dutch territory. They refused to go, so Stuyvesant determined to capture their settlement and make it a part of New Netherland. One morning he sent seven ships up the Delaware with seven hundred soldiers. There were not seven hundred people in the whole Swedish colony, so they surrendered to the Dutch without a battle, and New Sweden became a part of New Netherland.

As you have already learned, the English also claimed the territory which the Dutch called New Netherland. King Charles II of England did not like the idea of a foreign colony between his colonies in New England and Virginia. And what

was more important, English merchants wanted to get the rich profits from the fur trade of the



The wrath of Peter Stuyvesant, when ordered to give up New Amsterdam to the English. He tore to pieces the summons to surrender

Hudson River region. Although Holland and England were at peace, Charles determined to get New Netherland, even if he had to fight for it.

In 1664 he sent a fleet of warships with one thousand soldiers to New Amsterdam. The fleet stopped first at Massachusetts, and Governor Winthrop was taken aboard. At New Amsterdam, Governor Winthrop told Stuyvesant the English claimed that land, and had come to make the Dutch give it up. He said, however, that the Dutch people would always be allowed to settle there, and that England would treat them well. Stuyvesant was furious, and refused to surrender.

But the Dutch people were willing. They were tired of the rule of "Peter the Headstrong" as they called Stuyvesant. They said they would be glad to be given the chance to help govern themselves as all of the English colonies did. Governor Stuyvesant finally gave up, though he had said he would rather be carried to his grave. So New Netherland became the English colony of New York.

At first it seems strange that the prosperous nation of Holland should have failed in its attempt to establish a colony in America. But from what you have just read you should be able to discover at least three reasons for the failure of New Netherland. Briefly, these three are: the fur trade, freedom and prosperity in Holland, and the lack of self-government in the colony.

The Dutch were interested in America only because of the fur trade, and this did not encourage

settlements. There was nothing about the fur business to bring families to New Netherland. A few men at each post could do the trading with the Indians. The traders were there only for business reasons, and had no desire to make the wilderness their home. Fifteen years after the first settlements were made at Manhattan, there were only three hundred Dutch in all of New Netherland; and most of these were traders. There was not a single minister or schoolmaster in the whole colony, which shows that there was practically no community life.

The West India Company, realizing that the only successful colony is a colony of homes, planned the patroon system to persuade farmers to make their homes in New Netherland. But this plan did not attract the prosperous and independent Dutch farmers. They could easily see that they were better off at home than they would be in America with some rich patroon as their overlord. The fact is, the Dutch had no reason for wanting to leave Holland.

In spite of these things, the colony of New Netherland did grow, though very slowly. The settlers were governed by the West India Company. The governor whom the company appointed was allowed to rule as he pleased, so long as his methods brought plenty of money to the company's treasury. The people had nothing

whatever to say about their government. Time and time again they had asked to be allowed to help make the laws, but that privilege had been refused them. Stuyvesant, the last of the Dutch governors, was so proud and high-handed that the colonists became more and more angry.

At last, when the English came to claim New Netherland, the people forced him to surrender, for they realized that under English rule they would be allowed some freedom. They did not feel that this was an unpatriotic act, since neither the West India Company nor Holland, their mother country, had shown them any consideration. Thus Holland failed in America.

### Things to Talk about in Class

1. What was the Dutch plan for reaching the East? Why did the plan fail?
2. Write such a letter as Captain John Smith might have written to Henry Hudson about the route to the Pacific.
3. How did the Dutch merchants make money trading with the Indians?
4. Tell how Governor Peter Minuit treated the Indians.
5. Why was New Amsterdam a good place for a village?
6. Explain the reasons for the slow growth of the New Netherland colony.
7. What did the patroons agree to do for their settlers? Show that the settlers did not have much liberty.



8. Tell how Peter Stuyvesant ruled the people of New Netherland.

9. Why were the English so anxious to get control of New Netherland?

10. Do you think the people of New Amsterdam were wise in preferring to be ruled by the English?

## CHAPTER VI

### THE MASSACHUSETTS BAY COLONY

#### More Puritans Come to America

AFTER James I died, Charles became king of England. You remember how the Scrooby people left England and fled to Holland and America because James would not allow them to worship God as they pleased. Charles was even more cruel than James had been. He not only believed that his people should have nothing to say about their religion, but he also thought they should have nothing whatever to say about the laws of the country. He said God had sent him to be England's king; and since God had sent him, whatever he did or said must be right. The people must obey him, whether they liked it or not. If they refused, it would be the same as refusing to obey the will of God.

Many of the best people of England became very angry. They did not believe that Charles had been sent by God. They were sure he was wrong when he took away the rights that Englishmen had enjoyed for hundreds of years. One of these rights was the right to decide what laws should be made for England. But in Charles' time, any-

one who dared to criticise the way the king ruled was thrown into prison. King Charles also ordered hundreds of people imprisoned or tortured for speaking against the Church of England. Because of his cruelty, more and more people turned Puritan. The Puritan party came to be known as the party which was against the king, not only in church matters, but also in government matters. A great many of the wealthiest, and most intelligent men in England were Puritans.

Since the Pilgrims had started their colony at Plymouth, in 1620, several small parties had gone to New England to settle. The colonies they formed were very small, and were located along Massachusetts Bay. Finally a large number of Puritans decided to move to America, where they could be free. They got permission to settle at a



This statue gives you an idea of how a Massachusetts Puritan looked

place north of Plymouth on Massachusetts Bay. These Puritans were not poor, as the Pilgrims had been. They were able to outfit a ship and send sixty men over immediately to start their colony.

John Endicott was the leader of the first party. Everyone looked up to him because of his great courage and his good judgment. Endicott was very anxious to have the new colony succeed, for then it could be a home for all Puritans who were unhappy in England. He took his wife and family with him, saying that he never expected to return to England. He and his small party landed on the shores of Massachusetts Bay at a place where a few English fishermen already had made a small settlement. They named their settlement Salem, which is a Bible word for peace. Here they hoped to find peace and happiness.

Meanwhile their friends in England were busy. Some of the leading Puritans formed a company which they called the Massachusetts Bay Company. They put their money together, and bought from the Plymouth Company most of the land which is now the state of Massachusetts. Then they told King Charles that the company was going to start settlements in Massachusetts and that it wished to have permission to make the laws for those settlements. The king agreed to this, and put his promise into writing. This promise was called a charter.

When the poor Pilgrims came to America, they had to settle on land which belonged to someone else, and had to borrow money to start their colony; but these Puritans were more fortunate. They had money enough to buy a great piece of land, and to make careful preparations for their settlement before they left England.

The company at once began to fit out six small ships which were to carry three hundred men, eighty women, and twenty-six children to Salem to enlarge Endicott's settlement. The colonists were well supplied with everything that might be needed in the new land. They took one hundred and forty head of cattle, forty goats, and plenty of food, clothing, tools, fishing tackle, guns, and ammunition. These new settlers made the population of Salem even larger than that of Plymouth, although Plymouth was now nine years old.

The next year, in April, 1630, eleven ships left England, carrying seven hundred more Puritans to Massachusetts Bay. At this time, all the members of the Massachusetts Bay Company moved to America, taking their charter with them. John Winthrop, the head of the company, was one of the best-known Puritans in all of England. He was well educated, wealthy, and deeply religious; and was loved and respected by all who knew him. Winthrop's people visited Salem, but since they

thought it wise to have more than one town in Massachusetts Bay colony, they sailed south a short distance, and settled at a place which they called Charlestown. John Winthrop was made governor of the colony, which now had two towns and more than a thousand people.

The settlers at Charlestown were not very well satisfied with their location, because Charlestown harbor was too shallow for large ships to enter, and the only drinking water they had was not pure. After a number of the settlers had died from drinking the impure water, the people decided that they must find a new place for their village. They called the new settlement Boston.

The Puritans found the winter very hard, even though they had brought many supplies from England. The New England winters are long and severe, and the colonists' houses were not as warm as the ones they had been used to in England. They suffered terribly from the cold, and nearly two hundred died before spring. The Puritans had thought they were bringing more than enough food from England; but in spite of their careful preparations, the supplies gave out. They lived for a time on acorns and shellfish while Governor Winthrop sent word to Plymouth asking the Pilgrims for help. These people, who had suffered so much, gladly sent their new neighbors a generous supply of food. Soon a ship arrived





Charles I of England was the enemy of the Puritans. During his reign hundreds of Puritans came to America. Finally the Puritans in England rebelled against the king and his party, and Charles was beheaded

from England with more settlers, and plenty of good food for everyone.

King Charles did not change his ways, and the Puritans continued to leave England. Four years after the founding of the Massachusetts Bay colony, it had twenty villages and four thousand people. By 1641, three hundred vessels bringing twenty thousand passengers had arrived in Massachusetts. Better houses appeared. A few roads and bridges were built, although most of the travel was still by water. The farms of the colony raised more food than the people needed. Many men were already earning their living by fishing for cod. Lumber, furs, and fish were sent to England to be exchanged for tools, firearms, furniture, glass, tea, coffee, and fine clothing. Massachusetts was becoming a prosperous colony.

The Massachusetts people were very anxious that their children should be as well educated as if they had remained in England. This was a hard thing to accomplish in the wild new land of America. At first the busy fathers and mothers taught their children at home in the evening after the day's work was done. But this did not satisfy them. They wanted to have real schools. Then several of the ministers offered to hold classes occasionally. In 1636 the colony voted to spend about two thousand dollars to start a college at Cambridge. Two years later the Reverend John Harvard died, leaving his fine library and half of his money to the college. The college was named for him. Harvard

has now become one of the finest universities in the world.

In 1647 a law was passed which said that every town of fifty families must have a school in which children could be taught to read and write. Every town of a hundred families was to have a grammar school, where the higher subjects were to be taught. At first the parents of each child who attended school had to do their share toward paying the teacher, and had to send a load of wood each winter to heat the schoolhouse. However, Boston opened a free school in 1635. This was the first free school in America.

Teachers were hard to find, and the schools were open but two or three months a year. Only the boys went to school, and even they were not compelled by law to go. These old-time schools were rather poor affairs; yet they were the beginning of the fine schools which we have today.

The laws for Massachusetts were made by men selected by the citizens of each town. None but church members were allowed to vote. Each town held town meetings in the church or schoolhouse. At town meeting all of the people of the village came together to decide questions which were important to them, such as the building and repairing of roads and bridges, and the care of public pasture and meadow lands.

The Puritans of Massachusetts did one thing which is hard for us to understand. Though they had left England because they believed the Church of England should be changed, still they had no patience with other people who did not believe exactly as they did. After suffering so much from King Charles on account of their religion we might think they would be willing to let anyone who came to Massachusetts have freedom of belief and worship. However, this was not so.

A number of Quakers, who had left England because their religion differed from the king's, came to Boston and began to teach what they believed. The Puritan people were very much displeased. When the Quakers refused to pay money to support the Puritan church, the Boston people were shocked and angry. The Quakers said they would not pay taxes to the Puritan church because they thought there should be no laws about church matters. They thought a man should be allowed to attend any church he wished, and should be free to stay away from church altogether if that pleased him. The Puritans would not permit such things to be said in their colony. They warned the Quakers to leave, but their warning had no effect. The Quakers continued to make trouble, and the town government ordered four of them to be hanged in Boston Com-

mon. The Puritans did not seem to realize that they were being even more cruel than King Charles had been.

A year after John Winthrop started his colony, a young preacher named Roger Williams came to Plymouth. He preached there for two years, then moved to Salem. Roger Williams was a fine scholar, a brilliant man, and a very great preacher. He was a very kind and unselfish man, but he made himself greatly disliked in Salem because he argued about church matters.

The things he said sound quite sensible to us today; but the Massachusetts Puritans were very much shocked when they heard them. He said that the colony had no right to forbid a man to vote simply because he was not a church member. He thought that the government and the church should be entirely separate. He did not see why any man should be taxed by the church unless he wanted to be. He thought people of every religion should be allowed to live in Massachusetts and worship as they pleased.

Williams had other ideas that the Puritans thought strange also. He said that the king of England had no right to give away land in America, simply because the Cabots had explored part of the continent. "This land," he said, "belongs to the Indians; and we have no right to it unless we pay them for it."

Because he insisted on teaching these things, the General Court of Boston ordered that Williams should be arrested, put on board a ship and sent back to England immediately. Governor Winthrop was a thoughtful and kindly man, and he knew this was not a fair thing to do to a man who had only said what he believed. So he secretly warned Williams of the plan.

Williams was ill in bed when Winthrop's warning came; but he got up, said good-bye to his young wife and two little children, and fled into the forest in the middle of a stormy night. Though it was winter, and bitterly cold, Williams wandered on through the forest for fourteen weeks, sleeping behind a log or a rock at night, and eating roots and acorns, and a little parched corn which he had brought with him. He did not see a human being during all those weeks, and you can imagine how he must have suffered.

Finally he came to the wigwam of Massasoit. Massasoit had often visited Plymouth while Williams was preaching there, and he loved the young man like a son. Williams spent the rest of the winter in Massasoit's village. During that time he learned to speak the Indian language perfectly. He told Massasoit that he wished to start a colony where people of any religion could live in peace, so the chief gave him some land on Narragansett Bay. Williams bought more land from



other Indians near by, and started the settlements of Providence and Rhode Island.

He invited to his colony all who had been driven out of Massachusetts, and all who were not welcome in other places because of their religious beliefs. Soon the colonists in Rhode Island were



The Indians inviting Roger Williams to take refuge in their village

joined by Mrs. Anne Hutchinson and her followers, who had been driven from Boston because they believed many of the same things that Roger Williams believed. Mrs. Hutchinson was a very learned woman, and a wonderful speaker; and she had persuaded many of the most intelligent people in Boston that her beliefs were right.

Thomas Hooker, the preacher at Cambridge, was another man who thought the Puritan laws about religion were too strict. Hooker knew that he could not think or say those things and remain in Cambridge, so he and about one hundred of his congregation decided to move south beyond the Massachusetts territory to the place where Connecticut is now.

These people took their live stock and many of their goods with them to their new home. Men, women, and children made the long journey through the woods on foot, driving one hundred and sixty head of cattle and herds of sheep and swine before them. Mrs. Hooker was too ill to walk, so the men carried her on a litter made of boughs woven together. At night the party camped beside a stream or spring where they could get water, and the live stock fed in the woods. Camp fires were lighted; the supper was cooked; then several of the men stood guard while the others slept. Each morning at sunrise they were on their way again.

They went only a hundred miles; but it took them more than two weeks. With our automobiles and good roads we can go that distance in three or four hours, but these first settlers did not have even a pathway. The wagons and carts filled with their household goods often became stuck in the mud. There were no bridges. Many times

the men had to go ahead of the party and chop a pathway through the thick underbrush. They finally reached Connecticut. There they founded Hartford and several other towns.

Thus two new colonies, Rhode Island and Connecticut, were founded by people who left the Massachusetts Bay colony because they did not like some of its laws.

### Things to Talk about in Class

1. Why did the Puritans leave England and found a colony at Salem?

2. Why did the Puritan colonists have an easier time than the Pilgrims?

3. Do you think that John Winthrop was wise in moving his colony from Charlestown to Boston? Why?

4. How did the Pilgrims help the new colonists? Why were they glad to do so?

5. In the early days of the Massachusetts colony who paid for building the schoolhouse? Who paid the expenses of the school? How are the expenses of your school paid?

6. How were the Quakers treated by the people of Massachusetts? How did the Quakers displease the Puritans?

7. Why did the Puritans dislike Roger Williams?

8. Tell the story of the founding of the Rhode Island colony.

9. Why did Thomas Hooker and his people move to Connecticut?

10. Imagine you are one of the children in Hooker's party. Write a letter to a friend in Boston telling about your interesting journey.

## CHAPTER VII

### PENNSYLVANIA

#### The Colony of Freedom and Brotherly Love

SOON after the rise of the Puritan sect, another form of religion also differing from that of the Church of England became very popular in England, and spread throughout Europe. This was the religion of the Society of Friends, and those who followed it were commonly called Quakers. You have heard how severely the Quakers were treated by the Puritans in Massachusetts. The Quakers were even more daring than the Puritans in their beliefs. They did not believe in any church ceremonies whatever. They refused to pay taxes to support the Church of England. They believed that all wars are wrong; and they would not serve as soldiers nor pay taxes for wars.

The Quakers stood for simplicity in everything. They believed in plain dress, plain manners and plain speech. They insisted that all men are equal, and that noblemen and kings should be shown no more respect than anyone else. They refused to remove their hats even in the presence of the king. They never used the word "you"

when speaking to one person, but always said "thee" and "thou." In those days "thee" and "thou" were used only when speaking to servants or children. To call an older person "thee" or "thou" was considered very impertinent.

The best known Quaker of his time was William Penn. William Penn's father was an admiral in the navy, and had taken part in many wars. He was a wealthy man and a favorite of the king. You can imagine how angry Admiral Penn was when he heard that his handsome and brilliant young son at Oxford University had become a Quaker. Quakers refused to fight. The Admiral's friends scorned Quakers and laughed at them. Quakers were being fined and sentenced to prison every day in the king's courts. Penn could not believe that his son had joined such company.

"You may 'thee' and 'thou' whom you please, except the king, the Duke of York, and myself," said the admiral to his son. But William would not make any exceptions. He "thou'd" his father until he was turned out of the house and disinherited.

Young Penn was loved and admired wherever he went, in spite of what people called his queer beliefs. Admiral Penn's friends insisted that he should be proud to have a son who had such a fine mind and good character. At last the admiral saw that his cruel treatment was having no effect

on his son. He allowed William to return home, and never again tried to make him change his beliefs. He also got the king and the Duke of York to promise that they would always be friendly with his son, even though he was a Quaker.

When the admiral died, he left his son a large fortune. At the time of the admiral's death, the king owed him about eighty thousand dollars. William Penn knew that it would be no use to try to collect the money from King Charles, so he went to him and asked him to pay the debt in land in America. He explained that he had long wished to found a colony where Quakers, and all others who had had trouble because of their religious beliefs, might find refuge.

The king gladly agreed to this plan, and gave Penn forty thousand square miles of land west of the Delaware River. In honor of his friend, Admiral Penn, the king named this land Pennsylvania, which means Penn's woods. This was the largest piece of land that had ever been given to one man; and the next year the Duke of York made it even larger, by giving Penn Delaware as well. It was agreed that Penn should be governor of Pennsylvania and Delaware, and that the king should be given one-fifth of any gold which might be found there.

During that year, Penn sent more than three thousand people to Pennsylvania. Most of them



were Quakers from France, Germany, and Sweden, as well as from England, Scotland, Wales, and Ireland. Settlers also moved to Pennsylvania from the other colonies, as soon as they learned of



Although William Penn had been given Pennsylvania by the king, he also paid the Indians for the land, and made a treaty with the chiefs of the region. Standing under the famous Treaty Elm, he promised that he and his people would live in peace with their brothers the Indians "as long as the sun gives light." The Indians in their turn promised that they would forever be friends with Penn's people

the freedom to be enjoyed in this new colony. Penn came himself the next year, and founded the city of Philadelphia, which means "brotherly love."

Penn planned the city carefully, with straight, broad streets laid out in a checkerboard pattern.

He named the streets for trees in the Pennsylvania forests—Spruce, Chestnut, Walnut, Pine, and so forth. The lots in Philadelphia were very large, and each man built his house in the center of his lot, leaving plenty of space for lawns, trees, and flower beds around the homes. Penn was in favor of having the houses far apart, so that there would be less danger from fire.

Penn had chosen such a good location for his city and had planned it so well that it soon became the largest one in the American colonies. Settlers came so rapidly that it was impossible to build houses fast enough for them. Many families had to live for a time in caves dug in the high banks along the Delaware River. Still the Pennsylvania people did not have to suffer many hardships while the colony was new. There was never any lack of food; and there were scarcely any deaths from cold or disease. Pennsylvania never knew such terrible days of suffering as Jamestown, Plymouth, and Massachusetts had had at the beginning.

As soon as William Penn reached Pennsylvania he called all the people together to help him make the laws of the colony. First and most important, it was agreed that everyone should be allowed to worship in his own way. Every man might vote, if his taxes were paid. Any member of a Christian church might be elected to hold the offices of the

colony. There were to be only two crimes for which a person could be put to death. These were murder and treason. Massachusetts at that time had fifteen crimes for which a person could be sentenced to die.

Penn planned that every child twelve years old should be taught a useful trade. He hoped to have better prisons than England or any of the colonies had. He thought that prisons should be places where lawbreakers could be taught to do better, rather than simply punished for the wrong they had done. You can understand why people were very anxious to settle in Pennsylvania when they heard of the colony's fair and sensible laws and of the plans Penn had for making this a happy and well ordered community.



William Penn's desk

Another thing that made Pennsylvania a very popular place was the fact that there was absolutely no danger from Indians in the colony. The Indians loved Penn and trusted him. The first thing he did to gain their friendship was to call together the chiefs in the neighborhood of the colony, and give them a great feast. Then he

told them that he wanted to pay them for the land which he was using for his colony. The Indians did not place much value on the land, and they were delighted to sell miles and miles of it for a few knives, hatchets, kettles, beads and trinkets.

Penn also explained that his people did not believe in war. He assured them that the Pennsylvania people would never carry firearms when they went among the Indians. He said that he and his people wished to live in peace with their brothers the Indians "as long as the sun gives light." The Indians were deeply impressed with the kindness of this good man, and they promised to live in peace with Penn and his children while "grass grows and water runs." When the treaty was finished, the Indians showed their joy by hopping and jumping about. Penn made himself their favorite, by outdancing them all.

This famous treaty with the Indians was kept as long as Pennsylvania remained a Quaker colony. One historian says that if an Indian found a white child in danger of being lost in the forest, he would always take him back to his home. Quaker parents who had to leave their farms for a journey to market often left their little children in the care of the Indians.

William Penn proved that religious freedom, brotherly love, and fairness to all are the best rules for any community; for his colony became

popular and successful at once, and it was free from the troubles and suffering which the other colonies had to undergo.

### Things to Talk about in Class

1. What beliefs of the Quakers caused them to be badly treated many years ago?

2. Why was Admiral Penn angry when his son became a Quaker?

3. Why did William Penn wish to start a colony in America?

4. Tell how Penn planned the city of Philadelphia.

5. Explain why Penn wanted each man to build his house in the center of a large lot.

6. Why was the Pennsylvania colony popular and successful?

7. How did William Penn make friends with the Indians?

## CHAPTER VIII

### THE SOUTHERN COLONIES

#### Maryland, the Carolinas, and Georgia

Now we must turn back again to the time when James I was king of England. You will remember that James was the king whose cruelty forced the Pilgrims to flee to Holland and America. James treated the Catholics of England just as badly as he did the Puritans and Separatists. Lord Baltimore, even though he was a Catholic, was a close friend of the king. Of course the king did not try to punish Lord Baltimore for his religious beliefs. But Baltimore, in spite of the fact that he was the king's friend, thought that James did his subjects a great wrong when he tried to make them agree with him in religious matters.

Though Jamestown had already been founded, no one was welcome there except members of the Church of England. The Pilgrims had established the Plymouth colony to gain freedom of worship, but Catholics were not allowed to settle there. Lord Baltimore wanted to start a colony where the Catholics of England could have as much freedom as the Separatists had in Plymouth.



The king was willing to let him do this. He gave Baltimore land on the island of Newfoundland with permission to found a colony there. The people of England knew very little about the geography of America, or they would not have thought the cold, rocky shores of Newfoundland were suitable for a colony. It seems strange that they should have chosen a much colder place than Plymouth after hearing what the Pilgrims suffered, even in Plymouth, during the first hard winters.

Lord Baltimore probably believed Newfoundland would be a delightful place to live; at least, he gave his territory the beautiful name of Avalon. He sent a small party of settlers there in 1623, three years after the founding of Plymouth. He himself was not able to come to America until 1627 and when he did, he remained only two years. At the end of that time he wrote to King Charles, who was then England's king, saying that it would be impossible for his people to stay in Newfoundland any longer. They must move to a warmer climate, or soon they would all be dead. He said that on account of the cold, and the poor food, which consisted mostly of salt meat, his house had been a hospital all winter. Of a hundred settlers, fifty were sick at one time, and ten had died.

Lord Baltimore continued his letter in words something like these: "From the middle of October

to the middle of May there is winter upon all the land. Both land and sea are frozen for the greater part of the time. No plant appears out of the earth until the beginning of May; neither can fish be taken from the sea. The air is so cold that we can scarcely breathe it. I have determined to leave this place to fishermen who are used to storms and hard weather, and move myself with some forty persons to your Majesty's lands in Virginia." Then he asked the king to give him some land in that colony.

Without waiting for a reply from the king, Lord Baltimore set sail for Virginia. He had been one of the first members of the London Company, which had founded Virginia, and he expected to receive a hearty welcome from the people there. He was disappointed. The leading men of the colony refused to let his people settle there because they were Catholics. So Lord Baltimore left his wife and children in Jamestown and set sail for England to get a new charter.

He was given a piece of land north of the Potomac River, and the place was named Maryland in honor of Queen Mary, the wife of King Charles. Charles gave Lord Baltimore the right to rule his colony almost like a king. He was to be helped in making the laws by the people of the colony, just as the king of England was helped by parliament. The king said that he would not

interfere with affairs in Maryland, and that Lord Baltimore and his people would be allowed to run the colony as they pleased. In order that Lord Baltimore and the colonists should remember



Cecil Calvert, the second Lord Baltimore

that they owed these rights and privileges to the king, Charles said they must send him two Indian arrows each year, and one-fifth of any gold and silver that might be found in Maryland.

The plan of government which Maryland was given was different from that of any other colony

in America. The Virginia people were governed by the king. The Plymouth people governed themselves, and so did those of Massachusetts. William Penn's colony, which later had a government much like Maryland's, had not yet been founded.

Lord Baltimore planned to make Maryland free to any Christian people who wanted to come there. Catholics, Church of Englanders, Puritans, Quakers, and all, were to be treated alike. He died before he was able to send any settlers to Maryland, and his charter was given to his son, the second Lord Baltimore.

The first party of three hundred colonists left England in 1633 with two small vessels, the *Ark* and the *Dove*. Lord Baltimore could not leave England; so he made his brother, Leonard Calvert, governor, and sent him in his stead. After a stormy voyage, the company reached Virginia in February, 1634. There they took on board a fresh supply of food and water. Then the ships sailed a short distance up the Potomac River. They came upon a partly deserted Indian village on a high bluff overlooking the river. The location was beautiful, and the land was dry and healthful. There was a supply of good water, and best of all, there were some large cornfields owned by the Indians.

Governor Calvert realized at once what a fine thing it would be to have fields in which the set-

tlers could plant their corn as soon as spring came, without first having to clear off the trees. The Indians were friendly, and they sold their village to the Englishmen for cloth, hatchets, knives, and similar things. They were anxious to move in order to get away from a fierce enemy tribe near by. The colonists named their village St. Mary's.

Most of the settlers who came to Maryland were used to working with their hands. In the first party of three hundred, there were only twenty useless "gentlemen." The colonists did not waste their time looking for gold, but had their cornfields ready to plant when the first warm days came. They went to work in earnest, and did not waste time quarreling among themselves. Thus they were able to grow a fine crop of corn the first year. In fact they were able to load the *Dove* with corn and sent it to Boston, where the corn was traded for salt fish.

By this time Virginia had grown to be a well-to-do group of settlements, and the people of Virginia were willing to sell their neighbors of Maryland all the food, horses, cattle, and swine they needed. We are glad to know that these things kept Maryland from having any days of suffering. Soon she was a very rich colony, sending many shiploads of tobacco to England each year.

Charles I made a poor king. He treated the people of England so badly that at last they

would stand no more of it, and put him to death. Then England was without a king for eleven years. At the end of that time some friends of the royal family managed to put Charles's son on the throne. He was called Charles II. In order to reward his supporters for their faithfulness to him, the new king gave eight of them land in America.

These eight men became the proprietors of nearly all the land between Virginia and Florida. For many years this region had been known as Carolina, and the proprietors kept that name for their colony. The northern part of Carolina had already been settled by people from Virginia, pioneers who had become dissatisfied with life in Virginia for one reason or another.

Before sending any colonists to their land, the eight proprietors had a long list of laws written out by a man in England who, unfortunately, knew little about life in America. The system he planned was to be much like the Dutch patroon system of New Netherland. The land was to be divided into large estates, with a lord to rule each one. The common people were to rent their land from the lord. They must obey the lord in everything, and they could not even leave the estate without his permission.

• This was a very poor plan for colonizing a new country. People would not leave England to go to such a place, for they were much more free and



independent at home. Those who were already in Carolina had left England or Virginia in order to better their way of living, not to make it worse; so they did not pay any attention to the pro-



Governor Calvert buying land from the Indians

prietors and their foolish laws. The proprietors very wisely granted religious liberty to everyone. They said that whenever seven or more persons could agree as to what sort of a church they wanted, they could start their own church.

At that time the king of France would allow his people to go only to the Catholic church. He treated Protestants very harshly, and thousands of them had to leave the country. These Protestants called themselves Huguenots. When they learned that the new English colony in America was free to all religions, hundreds of them came to Carolina, and settled in the southern part, which later became South Carolina. They were brave, intelligent, hard-working people, and made excellent citizens.

The city of Charleston was founded in 1670. It soon became the most important city in Carolina. The low land along the sea was found to be well suited to growing rice and indigo; but the climate of these low, marshy lands was unhealthful for white laborers. For this reason, the farmers of Carolina soon followed the example of Virginia and Maryland, and imported large numbers of negro slaves from Africa.

When the proprietors and their heirs had held Carolina for nearly seventy years, they became weary of quarreling with the colonists, and sold their rights to the king for fifty thousand pounds. The king made Carolina into two colonies, naming them North and South Carolina.

Two hundred years ago the laws in England were very severe. Men were hanged or imprisoned for long terms for committing very small

crimes. If a man was unable to pay his debts he could be thrown into prison until the debt was paid. A man could earn no money in prison, and if he had no friends who could pay his debts for him he had to remain there until he died. If the unfortunate people locked up in the debtors' prisons were not given food by their friends, they very nearly starved. Prisons were dark, damp, and alive with all sorts of vermin. Hundreds of debtors died in these terrible places every year.

General James Oglethorpe often visited these prisons. He was a kind-hearted man, and he was deeply moved by the terrible condition of the debtors. Oglethorpe made up his mind to found a colony in America where some of the men imprisoned for debt could be given a chance to live happy and useful lives.

The English now had twelve colonies along the Atlantic coast, and their land stretched from Maine to South Carolina. The Spanish in Florida were giving the people of South Carolina a great deal of trouble. By trading with the Indians they were taking rich profits away from the English. The Indians also made frequent attacks upon the English colonists, and it was thought that the Spanish had something to do with these attacks. There was a wide tract of unsettled land between South Carolina and the Spanish settlements in

Florida. England wanted this land settled in order to form a protection for the settlements farther north.

King George II gladly gave Oglethorpe and his friends a charter for a colony between South Carolina and Florida. The colony was named Georgia in his honor. The charter said that no slaves and no rum should be brought into Georgia. No man would be allowed to own more than five hundred acres of land. For twenty-one years the colonists were to have no voice in making the laws for the colony. James Oglethorpe was appointed governor.



James Oglethorpe, who founded the colony of Georgia as a home for the imprisoned debtors of England

In 1733, one hundred years after the settlement of Maryland, James Oglethorpe arrived at the mouth of the Savannah River with about one hundred and twenty settlers. Nearly all of them were men who had been imprisoned for debt. They brought their families with them. Oglethorpe bought the south bank of the Savannah

River from the Indians, and started a village which he called Savannah. Like Philadelphia, the town

was laid out in checkerboard style, with broad straight streets and wide open spaces. The people of Georgia lived on friendly terms with the Indians from the first and they were soon carrying on a very profitable fur trade.

Oglethorpe soon found that the released debtors did not make good colonists. Many of them were so lazy and shiftless that they had no greater success in the new country than in the old. Later many hard-working Scotch and German people came to the colony, and its success was made certain. Because the English had by this time learned how to plant colonies, and because the climate of Georgia is warm, the people of Georgia never suffered any serious hardships.

The Spanish in Florida continued to invade the lands to the north of them; so Oglethorpe built several small forts along the coast to keep them away. Six years after the founding of the Georgia colony, England and Spain were at war. Oglethorpe led a small army into Florida and tried to capture St. Augustine. In this he was not successful. Later the Spanish sent an army into Georgia. Here they were so badly beaten that they never gave the English colonies any more trouble. Thus we see that even though Oglethorpe was not very successful in making a home for debtors, he was able to keep the Spanish out of the English colonies.

Oglethorpe gave up his colony to the king before the end of the twenty-one year period. The people complained that they could not raise rice and indigo without the help of slaves. The law was changed to allow slavery, and many farmers moved in from South Carolina with their slaves. Negroes were also imported from Africa. Large farms now became common. The fur traders said that they could make more money if they had rum to trade with the Indians; so rum was now brought into the colony. With the change in the laws allowing slaves and liquor there was also one good change. The people of the colony were given the right to make their own laws.

### Things to Talk about in Class

1. Why did Lord Baltimore give up his attempt to start a colony in Newfoundland? What did he say about the climate of Newfoundland?
2. Why were Lord Baltimore and his colonists unwelcome in Virginia?
3. What laws about religion were made by the people of Maryland?
4. Explain why the location of the village of St. Mary's was a good one.
5. Compare the earliest settlers in Maryland with the earliest settlers in Virginia?
6. How did the prosperous people of Virginia help the settlers of Maryland?



7. What foolish laws were made by the proprietors of Carolina? They made one wise law. What was it?

8. Why did many French Protestants leave France and settle in Carolina?

9. For what reason did the people of Carolina buy negro slaves to work their farms?

10. Why was England anxious to have the land between Carolina and Florida settled by British colonists?

11. At this time, what was the English law about debtors?

12. Why did James Oglethorpe wish to found a colony in America?

13. In Oglethorpe's original charter what was said about slaves and rum? Why were these laws changed? What do our own laws say about slavery and intoxicating liquors?

14. Why did many of Oglethorpe's released debtors make poor colonists?

## CHAPTER IX

### SOCIAL LIFE IN THE ENGLISH SETTLEMENTS

#### Travel, Communication, and Home Life in the Colonies

It is hard for us who are living more than three hundred years since the founding of the first English colonies to picture life as it was in early colonial times. It is hard for us to realize that most of this great country of cities, villages, and farms was then a wilderness, and that only a little of it had ever been seen by white men.

After the founding of Georgia in 1733, England had thirteen colonies in America; but the land they occupied was only a narrow strip along the Atlantic Ocean from Maine to the northern boundary of Florida. Even in the colonies, a great part of the land was still a wilderness, and many neighboring settlements were entirely shut off from each other by long stretches of dense forest or swamp, broken only by occasional Indian trails. These trails were the only paths the earliest colonists had. But since all of the first settlements were either on the ocean or on the banks of rivers, whatever traveling was necessary could be done by water.

A little later, trails were blazed between the settlements, horses were brought from England, and settlers riding through the woods wore the rough trails into beaten paths. The first path of this kind was the Coast Path, sometimes called the Plymouth Path. It ran between Boston and Plymouth. The Connecticut Path went from Cambridge, through Springfield, and on to Albany. The Providence Path ran through Rhode Island. The famous old Bay Path began at Cambridge, and connected many of the inland Massachusetts villages, finally joining the Connecticut Path near Springfield.

These paths through the woods were not easy to travel by foot or horseback, for the underbrush was thick, and logs and fallen trees often barred the way. There were no bridges across the streams. There were many swamps to be crossed; and the danger from Indians hiding in the lonely woods was great. Thus it was not surprising that most of the colonists never traveled. Trips from colony to colony were hardly ever taken, and very few people journeyed outside their own townships. Traveling was so unusual in the early colonial days that Connecticut people would speak of "going abroad" to Rhode Island.

Gradually there came to be many villages in the northern colonies, and business and travel between communities became a little more common. The

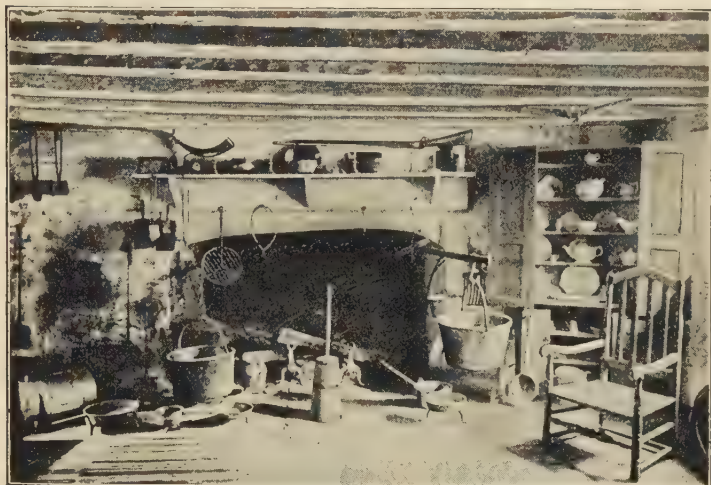
old paths were widened into cart roads. Roads were built in marshy places by laying logs close together across the road. Often many layers of logs were necessary. When finished, such a road was known as a corduroy road. In time, many well-to-do people came to own chaises as well as saddle horses; and a very wealthy man might even own a coach.

The next improvement in the old paths was the ferries—large raft-like boats stationed where the paths came to streams. The ferrymen would carry horses, riders, and carts across for a small sum of money. Later, rude foot bridges and cart bridges were built over the streams most frequently crossed.

The earliest stagecoach we know of ran between Boston and Rhode Island (the island) in 1718. The trip must have been a long and tiresome one over the rough roads of those days. Even as late as 1795, long after the Revolutionary War, the fastest stagecoach between New York and Philadelphia left New York at eight o'clock in the morning, arriving at Philadelphia early the next day. Another coach of that time left New York at ten in the morning, arriving at Albany the fourth day at nine o'clock.

Today our fast trains run from New York to Philadelphia in two hours and five minutes. The trip from New York to Albany is made in about

three hours. It is said that though the voyage to England took from three to nine weeks, the colonists would rather start out on that voyage than on an overland journey to the neighboring colony. Overland journeys were too slow, expensive, and



Courtesy of the New York Historical Society

A colonial kitchen in New York. Notice the muskets and powder horn, the ceiling with its rough-hewn beams, the crane by which kettles were swung in and out of the fireplace, the wooden churn, and, at the side of the fireplace, the smoky oven in which the baking was done

dangerous to be taken except when absolutely necessary.

How different life is in America today! We cannot imagine what our country would be like without its great network of railroads extending in all directions, over which fast trains carry pas-

sengers and freight to every corner of our land. We are used to having thousands and thousands of miles of good roads over which we can ride in speedy, comfortable automobiles. We are used to all sorts of swift and easy transportation which make the people of Maine and California only a few days apart. No wonder we need to be reminded often of the hardships of colonial travel before we can realize that the people of each colonial settlement lived almost entirely shut off from the other colonies and the rest of the world.

There was no regular way of sending mail in early colonial days. Anyone who happened to be journeying to another town or another colony would carry letters for his friends. All ship captains carried mail to and from the colonies, but you can readily see that no one would be likely to receive many letters by these means. In 1672 Indians carried the mail from New York to Albany. In 1673, the first regular postman was appointed to carry the mail between New York and Boston. He changed horses at Hartford. The round trip took this postman more than a month. Later, stagecoach drivers carried mail as well as passengers.

All this seems very strange and inconvenient to us, for now a letter can travel across the continent and be delivered at your door two or three days after it is written. Thus we are able to keep in



touch with our friends very easily, though they may live hundreds of miles away. Men in distant cities can carry on business with each other almost as well as if they were in neighboring office buildings. Besides our wonderful means of travel, and our excellent mail service, we have many other conveniences that help us to keep in touch with the whole world, all of which were unknown to the colonists. Among the things that make our lives so different from theirs are the telegraph, the telephone, the radio, and the steamship.

In colonial times, nine-tenths of the people were farmers. Most families raised practically everything they ate. Even fishermen and traders, and professional men like preachers and teachers had small farms which they worked in their spare time. Corn, game from the forests, and fish from the sea and the rivers furnished the food of the very earliest settlers. Later, pumpkins, squashes, beans, cabbages, turnips, carrots, and nearly all vegetables we eat today were grown in their gardens. White potatoes were not common, but sweet potatoes were very popular in the Carolinas. Fruit trees were planted, and nearly every farmer had apples, pears, plums, and quinces.

Cattle and hogs were brought from England. Soon the New England people had large flocks of sheep, also; but sheep were so valued for their wool that to kill them for mutton was against the

law in most of the colonies. There were so many cows in Salem in 1630 that milk cost only a penny a quart. Then milk became an important part of the food of the colonists. Nearly every housewife made cheese, but only wealthy people had butter until the second century. Honey and maple sugar were used to sweeten the food, though there was usually a little white loaf sugar in every house, to be used for tea when guests came. This white sugar came from England. After trade with the West Indies began, some families had molasses also.

Early each spring, the farmer and his sons went out to tap maple trees. They set buckets to catch the sap, then boiled it in great kettles over a roaring fire in the woods. Sugar making was one of the most important events of the year for every New England household. Oh, but there were interesting things happening all the time on a colonial farm, for everything needed by the family was made right there. "Killing time" came in November. That was when the cattle and hogs were slaughtered to furnish the winter meat. Because the colonists had no refrigerators, most of the meat had to be salted and pickled to keep it from spoiling. Many families had a smoke-house where they cured hams and bacon over a smoky fire of corn cobs. At "killing time" the housewives also made the sausage and lard.

Corn-husking time was the occasion for "husking bees." Then young and old of the whole neighborhood came together at the various houses,



The Dutch people of New York, unlike the Puritans, were very fond of merrymakings and festivals. Here you see a gay outdoor dancing party during a cattle fair

and make play out of what would otherwise have been a long and tiresome task. When the season for drying and preserving apples came, many families had jolly apple-paring parties. All sorts of paring races and contests were held,

and the evening usually closed with refreshments.

One old farmer wrote, “. . . My farm gave me and my whole family a good living on the produce of it. I never spent more than ten dollars a year which was for salt, nails, and the like. Nothing to eat, drink, or wear was bought, as my farm provided all.” In this same way, nine-tenths of the colonists provided themselves with all that they needed. Today only about a fourth of the working people of our country are farmers, and the rest, living in towns and cities, have to buy nearly everything they use. Even the farmers of our time do not grow all that they need for themselves. A great many of them specialize in one or two crops, or in stock raising, and depend on the stores of the nearest town for their food and clothing.

The millions of people who are not farmers live in cities and towns. Some of these people work in factories where machines, clothing, furniture, and food products are made. Others provide our means of transportation—run the railroads, steamships, street cars, and so forth. Others spend their time buying and selling goods. Still others work at such professions as medicine, law, teaching, preaching, music, art, and acting.

Thus, you see, most of the people of our country do not grow the raw materials for their food and

clothing. But they know that if they do those other necessary things, the farmers will be able to raise crops enough to feed and clothe them. If you can imagine the families of your community growing all that they need for food and clothing, if you can imagine them building their own houses and barns, going to the forest to cut their own firewood, making their own soap and candles you will have some idea of how people lived in colonial times.

Nowadays, all the cloth used in our country is woven in great factories. No one weaves cloth by hand at home. Even the greater part of our clothing is made in shops and factories. Perhaps your mother sometimes makes an article of clothing for the family, but most of the clothing is bought ready-made. In colonial times, every farmer raised wool and flax, and there were spinning wheels and looms in every home. All colonial women knew how to spin and weave; and many of the colonies had spinning and weaving schools, where girls and boys and young women were taught to make thread, yarn, and cloth.

Many a man born in the colonies never wore anything but homespun clothing to his dying day. He wore hand-knitted socks and mittens, hand-woven linen or woolen shirts, and suits woven and tailored by the women of his household. He may even have tanned leather and made his own rude shoes. Most colonial men and women, however, had



a Sunday suit or dress which had been made in England. Some of the wealthiest people wore only very fine English-made clothes, but this was quite unusual until the late years of the second century.

The colonists were very neighborly people. The New England farmers lived in towns with their houses facing the village street, their barns, out-buildings and kitchen gardens just behind the house, and their fields and pastures stretching back to the edge of the forest. Thus they had all of the advantages of town life, even though they were farmers. They could easily protect themselves from the Indians; they could help each other in time of trouble, or when there was extra work to be done; and they did not suffer from loneliness, as settlers in a new country often do.

The New England people were Puritans, and Puritans did not believe in such social life as dancing parties, neighborhood entertainments, horse races, fairs, and the like. But they got a great deal of enjoyment from the neighborly things that they did. When a newcomer in the community or a newly married man had his farm to clear, and his house and barn to build, everyone in the town turned out to help him.

When there was land to be cleared they all brought their axes and spent the day chopping





Women of colonial times not only spun, and wove cloth for their families, cooked the meals over the open fireplace, and did other household tasks, but they often had to guard the home against Indian attacks when the men were away. From a bas-relief by Markham

down trees. Later there were days for stump pulling and stone hauling. Then the men would bring their oxen, pull the stumps and blast the large stones, drag them from the fields and pile them

along the edges of the farm to serve as fences. When there was a house, a barn, a schoolhouse, or a church to be built, every man came with his tools. Often the whole building was completed in a day. Sometimes the women of the town prepared a feast for the workers. Then the neighbors would usually spend the evening playing games.

In the southern colonies, most of the people lived on large plantations of several thousand acres, and were usually three or four miles from their nearest neighbors. Each plantation had its slave cabins, barns, granaries, stables, a dairy, smoke-houses for curing hams and bacon, workshops where the carpenter work for the plantation was done, and sometimes even a country store. There was also the master's house, often called the Great House. You can see that each plantation was like a little community in itself.

Most of the Virginia and Maryland plantations lay near deep rivers, and each plantation owner had his own wharf where the ocean vessels dropped anchor to take on their cargoes of tobacco. If the plantation was not near a deep river, the great casks of tobacco were rolled by the slaves to the nearest creek. There they were loaded on rafts or into a long string of canoes, and paddled to some river where ocean vessels stopped. There the tobacco was stored in a warehouse until a ship should come for it.

The ship owners who took the tobacco often paid for it in manufactured goods from England. Thus the home of the southern planter was frequently beautifully furnished with rich furniture, rugs, china, silverware, books, and such things as other colonial homes usually lacked. Most of the planters wore English clothes, and many of their children went to school in England.

Because the roads were so poor and the country was so thinly settled, plantation life must have been very lonely at times. For this reason, anyone traveling through the South was given a warm welcome at the plantation houses. The planters and their families entertained strangers with the best they had; and in return were glad to hear news from the outside world. Some planters even stationed a negro where the nearest road passed the plantation. This slave was instructed to stop travelers and to invite them to rest at the master's house, and be his guests for a time.

The Southern people were not Puritans, and they loved gay dancing parties, fairs, horse racing, and hunting. Altogether, their life was quite different from that of the New England townspeople.

### Things to Talk about in Class

1. All of the first settlements in America were either on the ocean or on the banks of rivers. How did this make travel easy?

2. Describe the earliest roads between settlements.
3. Mention the things that made land travel hard and dangerous in colonial times. How do railroads and good highways make our life more pleasant today?
4. How did the people of the colonies preserve meats and fruits for the winter?
5. How did the colonists get their clothing?
6. How are city people today supplied with food and clothing?
7. Why were travelers welcome at the homes of southern planters?
8. Make a poster or drawing of one of the following:
  - A ferry boat crossing a river.
  - An apple paring party.
  - A husking bee.
  - A colonial spinning wheel.

## CHAPTER X

### NEW FRANCE

#### French Explorers, Priests, and Traders

WE have already seen how the English and Dutch explored and founded colonies in the New World; but do not think the French were idle during those two hundred years. They had heard that the Spanish were taking rich stores of gold, silver, and pearls from the Indians of Mexico. In fact, during one of their wars with Spain, the French had captured several Spanish vessels loaded with thousands and thousands of dollars' worth of Mexican gold and jewels.

In 1524 the French king sent an Italian sailor named Verrazano to explore the coast of North America for France. He told Verrazano to look for gold, and at the same time to try to find a passage through the continent to the rich lands of the East. Verrazano first came in sight of land somewhere along the coast of the Carolinas, then sailed north as far as Newfoundland. He returned to France and drew a map of North America as he believed it to be from his explorations. His map showed the continent to be a very narrow strip of land in the Atlantic Ocean.

Ten years later the French sent Jacques Cartier with two small ships to explore the coast further. Cartier reached the body of water which we call the Gulf of St. Lawrence. There he landed and set up a cross, taking possession of the land for the king of France. Cartier then returned to France.

The king sent him out again the next year with three ships and one hundred men. This time he sailed into the broad mouth of the St. Lawrence River. The water of the river tasted salty like the ocean; and Cartier was sure that he had at last discovered the passage to India. But as he sailed farther on, he noticed that the water was no longer salty like the ocean, but fresh like the water of a river. Then he knew that he had found, not a passage to the East, but one of the greatest rivers of the world.

Delighted with the wild beauty of the scenery, the French sailed up the river until they reached the giant rock where the city of Quebec stands today. They found there a large Indian village called Stradacona. The Indians there had never seen white men before, but they received the French kindly, and told them of another and much larger village farther up the river.

Cartier left his two large boats in a safe harbor, and sailed on up the river in the smallest of his ships. He soon reached the great Indian village of



Hochelaga, which was situated at the place where the busy Canadian city of Montreal stands today. There were about three thousand Indians in the village. Hundreds of them came down to welcome the strange men with white faces. They treated the newcomers very cordially, inviting them to visit the village, and throwing presents of fish and corn into their boat.

Hochelaga was surrounded by three rows of tree trunks stood upright in the ground, for protection from enemies. Cartier and his men, entering the town through a narrow gate in the wall, saw a settlement which was made up of fifty long huts built with a framework of branches, covered with large strips of bark. These houses were at least one hundred and fifty feet long, and thirty or forty feet wide. Each one contained ten or more fires, and was occupied by many families. Soon the French bade farewell to their kind hosts, and after giving knives and hatchets to the men, and beads and rings of tin to the women, they sailed back to Stradacona.

On his return, Cartier found that the sailors who had been left behind had built a fort; and there the French passed the long, cold winter. By the time spring came, and Cartier was ready to return to France, so many of his men had died that he was forced to leave one of his ships behind. Later he made a third trip to America.

Many years went by before France sent anyone else to the St. Lawrence country. In the year 1603, Samuel Champlain, a Frenchman, explored the St. Lawrence further. One year after the English started their colony at Jamestown, Champlain was made governor of New France; and he returned to the St. Lawrence to make the first French settlement in the new world.

He decided that the best place for the fort and settlement would be at a narrow place in the river where the Indian village of Stradacona had been. From there the French could easily guard the river and its rich fur trade against the English, Dutch, and Spanish. Champlain and his men built the fort at the top of the huge cliff. Then on the low ground between the cliff and the river they put up three wooden houses for the settlers. The houses were surrounded by a ditch and a strong wooden wall, for protection from enemies. The Frenchmen mounted three small cannons on a platform just inside the wall, and planted a garden. Thus was the first French town begun. It was named Quebec, which means "The Narrows."

The ships returned to France in the fall, leaving Champlain and twenty-eight men to spend the winter in Quebec. We do not know how they passed the days of the long, cold winter, but we do know that they must have suffered terribly; for by the middle of May, only eight of the

twenty-eight were alive. We may well believe that the survivors were overjoyed to see a French ship sail up the river one bright May morning and drop anchor before the settlement. The ship brought food and more settlers. Champlain now felt



This map shows the regions explored and claimed by the French. It also shows their principal forts and trading posts about the year 1750

free to go on exploring trips which he hoped would lead him to the Northwest Passage.

Champlain was very friendly to the Algonquin Indians who lived in the St. Lawrence region. One day some of the leading Algonquin warriors came to him to beg that the French bring their wonder-

ful weapons of war and help the Algonquins fight their old enemies, the fierce Iroquois. The Iroquois tribes lived where New York State is now. Finally Champlain agreed to help them. He and two companions went with the Indian war party up the St. Lawrence, and southward on one of its tributaries, until at last they came to the beautiful lake which today bears Champlain's name.

Now they were in the country of the enemy, and it was necessary to proceed more carefully. They lay hidden in the forest all day, and paddled their canoes along the shores of the silent lake all night. One night as the war party rounded a point of land they saw some dark objects ahead, moving slowly over the lake. It was a number of Iroquois warriors. The two parties saw each other at the same time. Fierce war cries rang out over the quiet water, and echoed from the surrounding hills. The Iroquois, who would not fight on the water, landed and built themselves a defense of logs. The St. Lawrence Indians remained on the lake, with their canoes tied together.

Finally both sides agreed to put off the battle until morning. When morning came, Champlain and his two men put on their armor and went ashore with the Algonquin warriors. Then the Iroquois left their barricade, and moved slowly forward, led by their chiefs. The chiefs wore

tall feathers in their hair, and Champlain was told to try to kill them first. He put four bullets into his musket. The Algonquins moved toward the enemy with Champlain twenty paces ahead.

When the Iroquois saw the strange white warrior, clothed in armor, they stood as if paralyzed, too surprised to fight or to run. Champlain raised his gun and killed two of the chiefs at one shot. One of the other white men who was hiding in the brush, now fired. The Iroquois lost courage, and fled into the forest, leaving their canoes, weapons, and food in the hands of the Algonquins. The Algonquins pursued them, killing several, and taking ten or twelve prisoners.

This little skirmish with the Indians proved to be very important in the history of America. It gained the French the everlasting friendship of the Indians of Canada. But it also gained them the undying hatred of the powerful Iroquois. Henry Hudson sailed up the Hudson River in the *Half Moon* a few weeks after this wilderness battle, and later the Dutch found the Iroquois very glad to give them great quantities of rich furs in exchange for guns and ammunition to fight the French in Canada. A war of many years had begun.

Years later, when the English wanted to drive the French from Canada, the Iroquois were more than willing to help them. The Iroquois tribe

was the most powerful in America, and it had much to do with the final defeat of the French. People say that an Indian never forgets. Certainly the Iroquois never forgot that the French had helped their enemies and killed two Iroquois chiefs.

Champlain next built a trading post farther up the St. Lawrence at the place where Montreal is now. By this time great numbers of adventurers and traders had come to New France. They wanted to see if the stories of great riches to be had in furs were true. Most of these newcomers were not fit for the hardships of life in the wilderness, and none of them understood the Indians at first.

As soon as the building of the new trading post was started, the Indians began to arrive with their canoe loads of beaver skins. The greedy traders pushed and crowded and shouted, each eager to be the one to buy the furs. The Indians did not like this way of trading, and they feared the quarreling traders. They trusted only Champlain. "Come to our country," they said, "buy our beaver skins, build a fort, teach us the true faith—do what you will; but do not bring this crowd with you."

Champlain soon returned to France to see if he could interest some priests in going to New France to convert the Indians to the Catholic faith. When he returned to Quebec, in 1615, he was



accompanied by four priests of the Recollet order. Father Le Caron, one of the four missionaries, had been given the task of carrying Christianity



The Indians at first feared and disliked the French fur traders because they were so greedy to buy the furs, and were such quarrelsome, noisy customers

to the Huron Indians. He therefore hastened to Montreal, arriving at the trading post just as the Hurons came to sell their furs. Father Le Caron made up his mind to go with the Hurons when they returned to their villages for the winter. He

intended to live there with them, and teach them. No white man had ever dared to do such a thing before. The French all warned him not to go, but the brave priest carried out his plan in spite of the warnings.

He rode in the canoes of his dusky companions, and shared with them the hardships of portage and camp until he reached their most distant villages on the shores of the great body of water we now call Lake Huron. He was the first white man to see any of the Great Lakes. Father Le Caron gained the love and friendship of the Hurons, and converted great numbers of them to Christianity.

By the year 1620 there were four trading posts in New France. Three of these were inhabited only part of the year,—during the trading season. Quebec, which was half trading post and half mission, had about sixty permanent settlers. Nearly all of the sixty were traders or priests. Since very few fur traders brought their families with them, there were almost no real homes, and only two farms in the whole colony. The soil and climate of that part of Canada are not suitable to the kind of farming the French were accustomed to; so scarcely anyone thought of making a living that way. The whole population of New France was kept from starving only by the supplies of food which came from France each year.

Champlain died at Quebec on Christmas Day, 1635. In his last years he had become more and more interested in converting the Indians. He had labored long and hard to build up a great French empire in the wilderness of North America. He did not succeed; but his wonderful bravery and his hard work earned him the title of **THE FATHER OF NEW FRANCE**.

The French won the hearts of the Indians and came to know them better than any other white men did. The English and Dutch were usually kind to the Indians; but they never thought of them as their equals. They always considered them savages and treated them as such. But the Indians never felt that the Frenchmen were looking down on them or making fun of their customs. Count Frontenac, one of the greatest governors of New France, even painted his face red, waved a tomahawk, and joined in an Indian war dance to please his Indian friends, and to show them that he considered that the French and the Indians were brothers.

The French traders and explorers pushing their way through the wilderness were glad to stop at Indian villages to rest and to find shelter in bad weather. You must remember that there were no homes in New France; and many traders, far from any French fort, lived entirely with the Indians. Often they had Indian wives.

The Recollet priests, and the Jesuits who came later, gained the friendship and admiration of the Indians by their wonderful courage and unfailing kindness. No dangers and no hardships were too great for those brave men to face. They went far from the lands of the Hurons and the Algonquins, and visited many fierce enemy tribes, carrying no weapons whatever. They traveled through the wilderness to the farthest Indian villages, and suffered exhaustion, hunger, cold, and torture without a complaint, for the sake of making Christians of the Indians.

One of the Jesuit missions was located on the Strait of Mackinac where Lake Michigan joins Lake Huron. Father Marquette, a noted Jesuit missionary, was the head of this mission. The Indians who came to Marquette's mission at St. Ignace kept telling him about a great river far to the west. The French had never given up hope of finding a passage to China; and Marquette thought such a great river might lead to the Pacific Ocean. He made up his mind to look for this stream, which the Indians had so often described to him and which they called the Mississippi, or the Father of Waters.

Count Frontenac was now governor of New France. He, too, had heard stories of the great river; and he was anxious to have its basin added to the lands of New France. He chose Louis

Joliet, a trader who was born in New France, to accompany Father Marquette. They left the



There are still many French fur trappers in Canada; perhaps some of them are the descendants of the traders of Champlain's time. This old trapper must know all sorts of interesting tales of the early days in Canada

St. Ignace mission about the middle of May, 1673, with five French companions, and two birch



bark canoes. The canoes were loaded with a good supply of smoked meat.

The explorers made their way along the northern shore of Lake Michigan, then to the head of Green Bay. They entered the Fox River, and paddled until they reached its source. Then, guided by friendly Indians, they carried their canoes and supplies for two miles and a half until they reached the Wisconsin River. They paddled down this river, and, on the seventeenth of June, floated out upon the mighty Mississippi. Turning their canoes with the current, they paddled down the great river for more than two weeks without seeing a single human being.

Later they passed many Indian villages. One tribe, the Illinois Indians, gave the French an elaborate feast, and even asked the white men to come and live with them. The exploring party kept going on, and after many days reached a village of the Arkansas Indians. This tribe was well supplied with steel knives and hatchets. White men must have given the Indians these things. This led Marquette and Joliet to think that they were getting near to the Spanish settlements. They did not want to fall into the hands of their enemies, the Spanish, so they went no farther. Moreover, the stream had been carrying them south all of the time, so it could not be the passage to the Pacific.



Marquette and Joliet began their long journey northward on the seventeenth of July, two months from the time they left St. Ignace. It was slow and tiresome work paddling day after day against the strong current of the river. When they reached the mouth of the Illinois River, they paddled up that quiet stream, and into the Desplaines.



Joliet and Marquette at the Chicago Portage. From a bronze bas-relief

Before long, they came to the portage near the place where Chicago is now; and the Indians helped them carry their canoes across to the Chicago River.

Soon the two explorers reached the Jesuit mission on Green Bay. Here Marquette remained all winter; for he was ill and exhausted from the long, hard trip. You must remember that in four months these brave Frenchmen had paddled their

canoes more than twenty-five hundred miles. Joliet went to Quebec to report to Count Frontenac.

Father Marquette spent a year at the Green Bay mission. In the fall of 1674, his health being improved, he started on the long journey to the Indians on the Illinois River, where he had long wanted to found a mission. When he reached the Chicago River, he became too ill to go farther. He and his two companions spent the winter on the bank of this river about six miles from Lake Michigan. In the spring they went on. Marquette stopped at an Indian village on the Illinois River, built a mission, and spent a few weeks teaching the Indians. This village was called Kaskaskia.

On his way back to the Great Lakes, Marquette again became ill. The party was then going north along the eastern shore of Lake Michigan, and he asked his men to take him ashore near the mouth of a small river which is now called the Marquette. When they had built a rude shed of bark they carried the exhausted explorer into its shelter. He died before morning, and was buried in the sands overlooking Lake Michigan upon whose shores he had spent so many useful but toilsome years.

Throughout the region of the Great Lakes today we are constantly reminded of this faithful teacher and brave explorer, for his name has been given to

rivers, cities, counties, railroads, streets, parks, and schools.

Seven years before Marquette and Joliet made their journey down the Mississippi, the greatest of all the French explorers came to New France. This was La Salle, a wealthy Frenchman, then only twenty-three years old. As soon as he reached the new land, La Salle began to study the Indian languages; and before long, he could speak the languages of eight different tribes.

He heard from the Indians many stories of a mighty river far to the south, which they called the Ohio. They told him that the place where the Ohio flowed into the ocean could be reached only after a journey of eight or nine months. The Ohio, you know, flows into the Mississippi; but the Indians thought of the two as one river. So when they spoke of the place where the Ohio flowed into the ocean, they meant the mouth of the Mississippi. La Salle believed that the great river must flow into the Pacific. Thus its discovery would give the French the long-sought-for passage to the East.

It is said that La Salle's party left Montreal in July, 1669, and paddled up the St. Lawrence to Lake Ontario, up Lake Ontario to Lake Erie, and across Lake Erie; then made a portage overland to the south until they came to a branch of the Ohio River. They descended this stream, and

coming to the Ohio itself, paddled down the river as far as the rapids at Louisville. La Salle's men then refused to go on, and deserted him. He had to make the long journey back to Montreal alone.

It was twelve years before La Salle tried again to find the mouth of the Mississippi. Meanwhile he was making very important explorations in the Great Lakes region. He explored the lakes beyond Niagara Falls, and built the first sailing vessel on the Great Lakes, the *Griffin*.

No one can realize the hardships La Salle suffered during those years. Once he walked from his fort on the Kankakee River, one thousand miles through the forest in the middle of the winter, to Montreal. Do you know anyone today who would be brave enough to undertake such a dangerous tramp through a wild, unbroken forest? This is just one of many things which show how really great a man La Salle was. He met with disappointments and many discouraging accidents, but he never gave up his task of adding more and more territory to New France.

Eight years had passed since the voyage of Marquette and Joliet down the Mississippi. In 1681, La Salle made another attempt to reach the mouth of that great river. This time the explorers made their way to the Chicago River. By the time they reached the Chicago portage, the streams

were frozen; so they made rude sledges, and dragged their loaded canoes upon them to the Desplaines River.

They pulled the sledges down the icebound stream and down the Illinois until they reached open water at Lake Peoria. There they aban-



La Salle taking possession of the Mississippi Valley for the king of France

doned the sledges, and launched their canoes in the quiet waters of the Illinois. They paddled out upon the waters of the mighty Mississippi on February 6, 1682. The river was full of ice, but as they paddled southward past the mouth of the Missouri and the mouth of the Ohio, the water became warmer.



They moved slowly southward, and the spring days seemed to be traveling northward to meet them. The forests along the banks were now beautiful with fresh green leaves and many-colored flowers. They knew that they were near the end of their long journey; for they could feel the breeze of the sea in their faces. In a few days they paddled out upon the sunlit waters of the Gulf of Mexico. La Salle's long journey was ended.

The party landed upon a spot of high ground, and La Salle erected a cross bearing the lilies of France, and these words: LOUIS THE GREAT, KING OF FRANCE AND OF NAVARRE, RULES HERE. APRIL 9, 1682. The Frenchmen sang hymns, fired their muskets, and shouted "Long live the king." Thus La Salle took possession of the land drained by the Mississippi and all its branches. In honor of King Louis XIV, La Salle named this new territory Louisiana. New France then extended from Canada to the Gulf of Mexico.

Then he returned to France, where the king received him kindly. He asked for aid in carrying out a plan he had in mind of making a settlement at the mouth of the Mississippi, and he soon departed with four ships carrying settlers to Louisiana. The new settlers included chiefly farmers, soldiers, mechanics, and traders, accompanied by their wives and children. They intended to land at the mouth of the Mississippi; but their hazy



ideas of geography caused them to reach the coast of Texas, many miles to the west. The colonists landed there, and there they lived for two years. They quarreled among themselves, and refused to obey their leader. Many of them died of disease, and La Salle himself was ill.

Finally La Salle made up his mind to find the Mississippi, and make the long journey back to Montreal as best he could. In January, 1687, he and a small party of men bade farewell to the other settlers, and started upon what proved to be the great explorer's last journey. In March, long before they had reached the Mississippi, La Salle was killed by a jealous member of his party, who hid in the woods and shot him as he passed.

### Things to Talk about in Class

1. Why did Cartier think that the St. Lawrence River was a strait which would lead him to the Pacific Ocean? What first proved to him that he had discovered a great river and not a passage to the Pacific?

2. Why did Champlain think that Quebec would be a good place for a settlement?

3. Make a large drawing or colored paper poster to show how Champlain and his Indian friends protected their fort from the Indians.

4. Tell the story of the fight with the Iroquois.

5. Why were the Iroquois anxious to buy guns and ammunition from the Dutch?

6. How did the French explorers and fur traders win the friendship of the Indians of New France?

7. Tell the story of Father Le Caron's discovery of Lake Huron.

8. Explain why the Indians loved and admired the French priests.

9. Why were there so few farms and permanent homes in Canada?

10. Tell how Marquette and Joliet discovered the Mississippi River.

11. Give the story of La Salle's journey from the Chicago River to the Gulf of Mexico.

12. Why did La Salle think that the mouth of the Mississippi would be a good place for a settlement?

13. Make a large drawing or colored paper poster of La Salle taking possession of Louisiana.

## CHAPTER XI

### THE SPANISH SETTLEMENTS

#### Gold Seekers, Conquerors, and Colonists from Spain

SPAIN had a great colonial empire in America before any other European country had made a single settlement. By 1550 Spain had explored and claimed for her own the West Indies, Mexico, and Central America, the South American coast on the Caribbean Sea, and the Pacific coast, far down into Peru. Of North America, she claimed the lands bordering the Gulf of Mexico, north as far as where North Carolina is now, and from this point west to the Pacific Ocean.

The flag of Spain was first carried to the New World by Christopher Columbus, who discovered America by accident while he was searching for a western route to India. Columbus died still thinking that he had reached some islands off the coast of Asia. He made four voyages to America in hope of finding the mainland of India, with its gold, spices, and jewels. During his first voyages, he cruised among the Bahama Islands, then on to Cuba, Haiti, Porto Rico, and Jamaica. On his third and fourth voyages, he explored the islands further, touched the mainland of South

America near Trinidad, and sailed along the coast of Central America and Mexico.

Columbus not only discovered the New World, but he was the first man to start a settlement there. This was on his first voyage. On Christmas Day, 1492, his flagship, the *Santa Maria*, was wrecked on a sand bar off the shore of Haiti. The captain of the *Pinta* had deserted a few days before, taking his ship with him, and Columbus now found himself with only the tiny *Nina* with which to return to Spain. He had already thought of establishing a colony on the island of Haiti so that his men would have more opportunity to learn the language of the natives, and to convert them to Christianity. The Spaniards also wished to explore the island thoroughly in order to discover whether or not there were gold, spices, and precious stones on it. Now it was plain that a colony would have to be founded, for not all of the men could return in the one little boat.

Everything was done to make the forty-four men who remained happy and comfortable in their new home. A fort and a storehouse were built from the timbers of the *Santa Maria*. The men were left enough provisions for a year, seeds for sowing, tools, arms, and ammunition. Among those who remained were carpenters and other workmen, a good gunner, a physician, and a

tailor. Plenty of men volunteered to stay on the island, for it was a pleasant place, and they hated to think of the long trip home in the frail *Nina*.



On this map you can trace the routes of some of the Spanish explorers,  
gold seekers and conquerors

Columbus left orders telling the colonists what they must do while he was gone, and he left them some good advice. He told them that they must obey their captain always, keep together, and be kind to the Indians.

When Columbus returned to Spain he was highly honored by the king and queen. Preparations were started at once for a second voyage. Seventeen ships were made ready, and fifteen hundred men were given permission to go with Columbus. These fifteen hundred were not all sailors. There were knights, courtiers, missionaries, farmers, carpenters, blacksmiths, and soldiers among them. These men were planning to take possession of the Indies for Spain. Probably none of them thought of making their homes there, for they did not take any women or children with them. They all expected to become rich in a short time. Then they could return to Spain with their bags of gold, and live in idleness and luxury the rest of their lives.

Columbus took many things with him which he thought would be useful in the Indies. He had noticed that the Indians had no domestic animals, so he took horses, mules, pigs, goats, sheep, cattle, and fowls. He also took the seeds of vegetables, cereals, oranges, and lemons. Most important of all, he took sugar cane. Today, sugar cane is one of the most valuable crops of the West Indies.

The ships reached Haiti late one night, and anchored in the harbor of the colony. The gunners fired a salute to waken the sleeping colonists, but no answering sound of welcome was heard.



When the newcomers went ashore next morning, a gloomy sight met their eyes. The fort and storehouse were in ruins. Provisions, tools, and clothing were scattered about. Not one of the forty-four men was left to tell the sad story of the first colony in the New World. Columbus learned from the Indians that the Spaniards had quarreled among themselves and had refused to obey their leader. They had been terribly cruel and unfair to the Indians. At last a powerful chief attacked the fort, destroyed it, and killed all of the white men that were left.

From that time, Columbus's life was one of sorrow and disappointment. He was ever searching for the gold and riches of Asia which he always believed near at hand. He founded other colonies; but they were abandoned by his men in their eager quest for gold, or they were destroyed by the colonists in jealous quarrels, or by the indignant Indians in much the same way that the first colony had been destroyed. The town of Santo Domingo is the only one of his colonies which remains today.

Later, many Spanish adventurers came to Haiti in search of gold and excitement. They fought the Indians; and they found a little gold, but not enough to make them rich. Hence many of them turned their attention to raising sugar cane. Others raised stock. Soon there

were plantations all over the island. The work was done by hundreds of Indian slaves.

Many of the planters became wealthy, but they found plantation life too tame. They began to make voyages to the neighboring islands to capture more slaves and to look for gold. Some of them stayed to make settlements in these new places. A few of the more daring men even ventured to the mainland. In this way, twenty years after the voyages of Columbus, the colonization of Cuba, Porto Rico, and Jamaica had been begun.

The first settlements on the mainland were made on the Isthmus of Panama in 1509 by two wealthy planters of Haiti. In one of the parties sent over by the planters was a man named Balboa. When supplies got low, when there was trouble with the Indians, and when the leader of the party was killed by the poisoned arrow of an Indian, young Balboa showed himself able to manage things. He made a treaty with one of the most powerful chiefs, obtained food from him, and married his daughter.

Once the Indians heard Balboa's men quarreling and squabbling over some gold. They could not understand why the Spaniards prized the yellow stuff so highly; but they said they knew of a country which was flowing with gold—where there would be more than enough for everyone.

To the westward, they said, was a great sea; and far south on the shore of that sea was a land where gold was so plentiful that the people used it instead of clay for their bowls and cups. The Spaniards could hardly wait to set out for this



Balboa discovers the Pacific Ocean

new land where there was more gold than they had ever dreamed of finding.

In September, 1513, Balboa started westward across Panama with about two hundred companions. After a hard journey of nearly a month, he looked down from a mountain peak

one day, and saw the great body of water which we now know is the largest ocean in the world. This, of course, was the Pacific. Balboa named it the South Sea. He was the first white man to see that sea from its eastern shores. The Indians who lived near the Pacific told Balboa stories of the rich and powerful nation far to the south—stories even more wonderful than the ones he had already heard.

Balboa returned east at once to get permission to sail on the newly discovered sea in search of the golden kingdom. Unfortunately, a very cruel and unjust man was governor of the Spanish settlements on the mainland. This governor became jealous of Balboa, and had him put to death before he could start on his expedition down the Pacific. You shall hear later how the golden kingdom of Peru was finally discovered and conquered in 1532.

In the meantime, the rich country of Mexico was discovered. The Aztec Indians of Mexico had a strong government, and were powerful fighters. They had strongly fortified cities filled with beautiful stone buildings. They had well cultivated farms, and untold quantities of gold and jewels. All of these things had been reported by Spanish explorers. In 1518, Hernando Cortes, a young soldier of Cuba, obtained permission from the governor to take an army to the main-

land and try to conquer Mexico. He set out in November with four hundred and fifty followers who had been promised a share of any riches which might be found, and who were to be given land and Indian slaves if they would settle in Mexico after it was conquered.

Cortes landed near the place where Vera Cruz now is. The Indians thought the Spaniards were gods, and feared them greatly. They brought rich gifts from Montezuma, the most powerful king in Mexico. They brought food, gold, and great quantities of cotton cloth, and asked what the strangers wanted. Cortes replied that he came from Charles of Spain, the greatest king in the world, and that he wished to see Montezuma.

The frightened messengers returned to Montezuma with strange stories of the fair gods who rode upon great fierce animals (horses, which they had never seen before). They also described the cannon which had scared them nearly to death. Then Montezuma sent back still more costly gifts, and begged the strangers to leave the country at once. But Cortes had no intention of doing so. He made preparations immediately to go to the royal city of Mexico. Many of the Spaniards were afraid to go, for they knew the rich gifts of Montezuma must mean that he was an unusually strong ruler. But Cortes ordered all of his ships

to be sunk, so that it would be impossible for any of his men to desert.

On their way to the city of Mexico, the Spaniards conquered a powerful tribe of Indians who were enemies of Montezuma. This was the only neighboring tribe the great Montezuma had never been able to conquer. When these Indians heard that Cortes was on his way to conquer the city of Mexico, they agreed to go too, as allies of the Spaniards.

Just a year from the time he left Cuba, Cortes and his men first saw the wonderful city of Mexico. It was built upon an island in the middle of a salt lake. Great stone causeways four or five miles long connected the city with the mainland. Hundreds of beautiful towers and temples of red and white seemed to rise directly from the water. Many of the houses had gay-colored roof gardens. The streets were canals like those of Venice. No wonder the soldiers thought they were gazing upon enchanted castles. No wonder they rubbed their eyes and asked if they were dreaming. Never before had they met Indians who could build such a city.

The next day, Montezuma welcomed the strangers into the city because he feared to do otherwise. Then Cortes and his men saw more of the wonders of the city. When they saw the great drawbridges on the causeways, when they



saw the thousands of warriors of Montezuma, when they discovered that every building was fortified, and when they saw that the king had unlimited wealth, they began to fear that they could never win this proud city for Spain. Cortes and his followers were given a huge castle in which to live. This castle was large enough for the four hundred and fifty Spaniards and their thousand Indian allies.

After spending a few days as Montezuma's guests, the Spaniards began to complain to Cortes. They were making no headway toward conquering the city, and they were afraid to remain any longer. For, they said, if the king should turn against them and decide to attack, they would be trapped in his strong city, surrounded by his warriors. Cortes decided that the best way to frighten the Aztecs would be to take their king prisoner. So he planned and schemed, trying to think of a way to get Montezuma into his power, without a battle.

The next day he went to the palace and told Montezuma that he had received a message from his friends stationed near Vera Cruz informing him that several of Montezuma's men had killed some Spaniards there. Cortes said that this made him and his soldiers think that Montezuma might attack them any day. So the Spaniards wished that he would come to live with them for a time

just to show that he meant them no harm. Montezuma feared the Spaniards and wished to avoid war with them in order to save his people from destruction. Therefore he consented to be their prisoner.

When weeks went by and Cortes still kept their king in his castle, the Aztecs became very angry. They began to plan an attack on the Spanish. Cortes heard rumors of their plans, and then war began. There was bloody fighting for more than a year before the city fell. The great Montezuma was killed by his own people when he was forced by Cortes to appear on the balcony of his prison and ask them to surrender.

The story of how Pizarro conquered Peru is much like that of Cortes in Mexico, but Peru was even richer than Mexico. The Indians of Peru were the Incas. They, too, had a powerful ruler. At one time Pizarro held the Inca king prisoner in a room twenty-two feet long and seventeen feet wide. The Inca reached as high as he could on one of the walls, and promised to fill the room with gold up to that point, if the Spaniards would release him. Tricky Pizarro took the gold, but put the Inca to death just the same.

Mexico and Peru were as rich in gold and silver as the Indians had said they were; and for many years the treasures Spain brought from these countries made her the richest and most powerful

nation in the world. The Spaniards did not drive the Indians from their territory, but governed them, educated them, and converted them to Christianity. Many Spanish soldiers married Indian women. Soon there were hundreds of Spanish settlements in the New World. Stock



De Soto crossing the Mississippi

raising, mining and farming were the chief occupations of the settlers. These Spanish colonists were not allowed to have anything to say about their government or their religion. Governors sent from Spain made the laws and enforced them; and everyone in Spanish America was required to be a Roman Catholic.

Spain claimed Florida because of the explorations made by Ponce de Leon, a planter from

Porto Rico. St. Augustine, the oldest city in the United States, was founded by the Spanish much later—in 1565. This settlement was made for the purpose of keeping out some French Huguenots who were trying to start a colony in Florida. Spain claimed southwestern North America, the southern Mississippi region, and the region now occupied by many of our southern states, because of the explorations made by Coronado and De Soto in their search for gold. Spain held most of her lands in North America, Central, and South America for more than three hundred years.

### Things to Talk about in Class

1. Locate on a wall map the lands in North America, Central America, and South America which were claimed by Spain.
2. How did it happen that Columbus was forced to leave some of his men on the island of Haiti?
3. What became of the men of this first settlement in the New World?
4. What valuable animals and plants did Columbus bring to the West Indies on his second voyage?
5. Why did many of the Spanish settlers keep moving from place to place? Why was their constant moving bad for the growth of the Spanish colonies? How did the restlessness of the settlers help Spain to get more and more land in the New World?
6. Tell the story of Balboa's discovery of the Pacific Ocean.

7. When Cortes reached Mexico what did he do to prevent his soldiers from returning to Cuba?

8. Describe the great Aztec city of Mexico.

9. Tell how the Spaniards made Montezuma their prisoner.

10. Why did Pizarro want to conquer Peru? Tell how Pizarro deceived the Inca.

11. Try to remember the date of the founding of St. Augustine, 1565. Why is this date important?





## INDEX

- Alden, John, 187.
- Algonquin Indians, Champlain fights with, against the Iroquois, 319-321.
- aqueducts, Roman, 99-100; built by New York, 100-102.  
*See also* water tunnels.
- Amsterdam, 180.
- amusements, 307-308, 310-312, 313.
- Ark*, the, 290.
- Arkansas Indians, 328.
- ashes, collection of, 47; used to fill in low ground, 54-56.
- Ashokan Reservoir, 101.
- automatic sprinklers, 129-130.
- automobile busses, 36.
- Aztec Indians, 344, 348.
- back bar, 216.
- Balboa, discovers the Pacific Ocean, 342-344.
- Baltimore, the first lord, a friend of King James, 286; brings settlers to Newfoundland, 287; letter to King Charles, 287-288; goes to Virginia, 288; returns to England, 288; receives grant of Maryland, 288-290; death, 290.
- Baltimore, the second Lord, 290.
- Baltimore, water supply of, 103-104.
- battalion fire chief, 110.
- bayberry candles, 214-216.
- Bay Path, 301.
- blind, classes for, 16.
- board of health, tests drinking water, 78.
- bonfires, 125-126.
- Boston, water supply of, 103; founding of, 268.
- Boston Common, 272-273.
- Boy Scouts, clean-up campaign conducted by, 46-57; kinds of water supply used by, on camping trip, 76-81.
- Bradford, William, 132-134, 176-177, 179-180, 181, 184, 190, 198, 217-218.
- Brewster, William, 176, 188, 198, 213.
- bridges, town meetings in Massachusetts legislate about, 271; lack of, causes hardships for Connecticut settlers, 276-277; lack of, in colonies in early days, 301.
- bucket lines, 136.
- building laws, 62, 154-155.
- bureau of streets, 46.
- Burgesses, House of, 241, 258.

- Cabots, 273.
- Calvert, Leonard, 290-291.
- candleberry tree, 214.
- candle making, 214-216, 309.
- Cape Cod, 188.
- Carolina, granted to eight proprietors, 292; form of government of, 292-293; religious liberty in, 293-294; farming in, 294; slavery in, 294.
- Cartier, Jacques, 316-317.
- Carver, John, 191, 198.
- Catholics, cruelly treated by King James I, 286; Lord Baltimore found Maryland as refuge for, 286-291; Catholic Church the state church of France, 294; work of Catholic missionaries in New France, 322-324, 326-331; Spanish America Catholic, 349.
- Catskill Mountains, 101, 250.
- Champlain, Samuel, explores the St. Lawrence, 318; governor of New France, 318; founds Quebec, 318; helps the Algonquins fight against the Iroquois, 319-322; builds trading post, 322; trusted by Indians, 322; brings missionaries from France, 322-323; death, 325; called "The Father of New France," 325.
- Charles I, king of England, 264-265, 266, 270, 272, 287-289, 291-292.
- Charles II, king of England, 258, 259, 280, 292.
- Charles, king of Spain, 345.
- Charleston, 294.
- Charlestown, founding of, 268.
- charter, of Dutch West India Company, 252; of Massachusetts Bay Company, 266-267; Lord Baltimore receives new, 288; of Georgia granted Oglethorpe, 296.
- chemical engines, 114.
- Chesborough, plans Chicago's water supply system, 88-90.
- Chicago, sources of water supply in early days, 86; gets water from Chicago Hydraulic Company, 87; first city water system, 87-88; new water system planned by Mr. Chesborough, 88-90; building of cribs and tunnels, 90-91; direction of Chicago River changed, 91-92; purity of water supply affected by neighboring cities, 92; chief water supply problem, 95; West Side fire (October 7, 1871), 140, 141; Great Fire, 142-144.
- Chicago Fire, 139-144.
- Chicago Hydraulic Company, 87.
- Chicago River, 90, 91, 329, 330, 332.

- Church of England, 174, 190, 265, 278.
- Cincinnati, water supply of, 104.
- "City Health," 66.
- city schools, 3-31; playgrounds of, 3-4; vocational classes in, 5, 10; regular courses in, taught by new methods, 10-12; kindergarten work in, 12-14; shower rooms in, 14-15; health examinations, 15; care of underweight children, 15; fresh-air rooms, 15-16; classes for blind and deaf children, 16; cost of, paid by taxpayers, 17-18; Good Citizens' League in, 20-24; school attendance laws, 24-26; continuation and night school classes, 27-28; high school courses, 28-29; scholarships, 29-30; extent of public school system, 30-31.
- clean-up campaign in a city, 46-57.
- Cleveland, water supply of, 103.
- Clinton, Colonel De Witt, 98, 100.
- Coast Path, 301.
- colonial schools, 40-44, 255, 261, 270-271.
- Columbus, Christopher, introduces tobacco into Europe, 240; first voyage, 337-341; founds a settlement in Haiti, 338-339; brings domestic animals and sugar cane to the West Indies, 340; finds his colony destroyed, 340-341; founds Santo Domingo, 341.
- Common House, 197.
- community health. *See* health.
- Connecticut, founding of, 277.
- Connecticut Path, 301.
- continuation schools, 25-27.
- cooking class, a, 5-6.
- corduroy roads, 302.
- corn, 193, 195, 202, 227, 228, 229, 234, 239, 290-291, 305.
- Coronado, 350.
- Cortes, Hernando, enters city of Mexico, 345-347; the guest of Montezuma, 347; holds Montezuma prisoner, 347-348; conquers city of Mexico, 348.
- country schools, 32-45; school yards, 32; overcrowding in, 32; equipment of poor one-room school, 33-34; classes in an overcrowded school, 34-35; a two-pupil district, 35-36; consolidated schools, 36-40.
- cribs, 90, 91, 92.
- Croatan*, 225.
- Croton River, 98, 100.
- Cuba, 337, 342.
- Da Gama, 247.
- Dale, Sir Thomas, 238-239, 240.
- dame schools, 44.
- deaf, classes for, 16.

- Delaware, Lord, 236-237.  
 De Soto, 350.  
 Desplaines River, 91, 333.  
 disease germs, and a clean city  
     50; and overcrowding in  
     the slums, 61-62, 65-66; in  
     drinking water, 77-80, 82; in  
     Lake Michigan water from  
     sewage, 90; chlorine used to  
     kill, 92; lake storms bring to  
     Chicago from neighboring  
     cities, 92.  
 distributing type, 10.  
*Dove*, the, 290, 291.  
 Drainage Canal, 91-92.  
 Duke of York, gives Delaware  
     to William Penn, 280.  
 Dutch, in Manhattan, 95; Pil-  
     grims settle in Holland  
     among, 181; regret leaving  
     of Pilgrims, 190; Dutch  
     trading company sends  
     Hudson to find a shorter  
     passage to the East, 247-  
     251; Dutch on friendly  
     terms with Indians, 251-  
     252; unwilling to leave  
     Holland for America, 254-  
     255; capture New Sweden,  
     258; surrender New Am-  
     sterdam to English, 258-  
     262.  
 Dutch West India Company,  
     252, 255, 261-262.  
 electricity, furnished by Chi-  
     cago Drainage Canal, 92;  
     wiring for, inspected as a  
     fire measure, 128.  
 Elizabeth, queen of England,  
     174, 225.  
 Endicott, John, 266.  
 engineers and Chicago's water  
     supply, 88, 89, 90, 91; and  
     New York's water supply,  
     100-101.  
 England, claims in North Amer-  
     ica, 252.  
 English, treatment of the In-  
     dians, 325.  
 farming, chief occupation in  
     colonial times, 305; kinds of  
     work done on a colonial  
     farm, 306-312; farming in  
     the South, 312-313. *See*  
     *also* corn.  
 "Father of New France," title  
     of Champlain, 325.  
 ferries, 302.  
 filtering, of a city's water sup-  
     ply, 102.  
 fire alarm, 107, 139.  
 fire buckets, 135.  
 fire departments. *See* fires.  
 fire drills, 117.  
 fire engines, early, in America,  
     136-139.  
 fire fighting, 107-112.  
 fire hydrants, 108, 113.  
 fire ladders, 114, 135.  
 fire prevention, 117-131, 134;  
     fire drills in school, 117;  
     avoiding danger of panics,

- 118-121; origin of fires, 121-122, 124-126; fire losses in the United States, 122-124; fire prevention rules, 127; fire prevention laws, 128-130; first fire prevention law in America, 134.
- Fire Prevention Day, 128.
- fires, answering a fire alarm, 107-108; fighting a fire, 108-111; apparatus, 113-115; fire prevention, 117-131; fire drills, 117-118; panics, 118-120; safety first rules, 120-121; causes of fires, 121-122, 124-126; fire losses in the United States, 122-124; fire prevention rules, 127; Fire Prevention Day, 128; fire prevention laws, 128-130; history of fire fighting, 132-145; a fire in Plymouth, 132-134; first fire prevention law, 134; early fire departments, 134-136.
- fire station, 107.
- "First Encounter," 193-194.
- flies, as disease carriers, 50.
- Florida, 349-350.
- foreign born, education of, 3-4.
- forest preserves, 164, 163, 169.
- Fort Orange, 253.
- Fortune*, the, 204.
- Fox River, 328.
- French, treatment of the Indians, 325. *See also* New France.
- fresh air, 15-16; 58-61; 60, 62, 102.
- fresh-air schoolrooms, 15-16.
- Frontenac, Count, 325, 326, 330.
- fur trade, 202, 204, 250-252, 255, 259, 260-261, 270, 297, 318, 321, 322, 324.
- garbage, collection of, 46, 47; burning of, 52-53; reduction of, 54; other means of disposing of, 54-55; effect of disposal of, on Chicago's water supply in early days, 86.
- gardens, in vacant lots, 48-49.
- General Court of Boston, orders arrest of Roger Williams, 274.
- George II, king of England, 296.
- Georgia, Oglethorpe's reasons for founding, 294-295; Oglethorpe given charter for, 296; founding of Savannah, 296-297; new types of immigrants come to, 297; Spanish defeated in, 297; given up by Oglethorpe to king, 298.
- gold, Raleigh's colonists come to Virginia to find, 222; Jamestown colonists search for, 230; the king to get one-fifth of all gold found in Pennsylvania, 280; the king to get one-fifth of all gold found in Maryland, 289; Maryland settlers not intent on searching for, 291;

- Columbus seeks, 337; Spanish explore Haiti for, 338-341; stories of, lead Balboa to discover Pacific, 342; Spain takes great quantities from Mexico and Peru, 348-349.
- good citizenship, in the classroom, 20-24; classroom rules for, 22; and a clean city, 47-48; and the use of leisure time, 168; of Pilgrims in Holland, 190.
- Good Citizens' League, 21-24.
- Great Lakes, 324, 332.
- Green Bay, 328, 329.
- Griffin*, the, 332.
- Gulf of Mexico, 334.
- Gulf of St. Lawrence, 316.
- Haiti, Columbus stops at, 337; short-lived colony founded by Columbus in, 338-341.
- Half Moon*, the, 247, 248, 249, 250, 321.
- Harlem River, 100.
- Harvard, the Reverend John, 270.
- Harvard University, 270-271.
- health, 46-67; keeping the city clean, 46-57; the work of the bureau of streets, 46-47; good citizenship and a clean city, 47-48; cleaning up vacant lots, 48; "Cleanliness Means Health," 49; disease germs and flies, 50; spitting on the sidewalk, 50; the smoke nuisance, 50-52; disposal of ashes, garbage, and rubbish, 52-56; school children's need of fresh air, 58-61; overcrowding and baby death rate, 61-62; overcrowding and ill health, 62-67.
- high schools, courses given by, 28-29.
- history of fire fighting, 132-145.
- Hochelaga, 317.
- Holland, Separatists flee to, 177-180, 183; Pilgrims good citizens in, 190; richest trading country in Europe, 247; aims to hold the Hudson country against the claims of the English, 252; people of, too contented to become colonists, 254-255, 260, 261. *See also* Dutch.
- hook and ladder company, 107, 108, 109.
- Hooker, Thomas, leads a band of colonists to Connecticut, 276-277.
- hornbook, 42-43.
- hose cart, 107.
- hospitals, 65.
- House of Burgesses. *See* Burgesses, House of.
- housing conditions, 59-68; overcrowding and lack of fresh air, 58-61; effect of bad



housing on baby death rate, 61-62; building laws, 62; death rate in tenement districts, 62; overcrowding and greedy landlords, 62-64; overcrowding and low wages, 64; overcrowding and cost of transportation, 64; bad housing and disease, 64-66; bad housing and crime, 65-66; workingmen's villages, 66-67.

Hudson, Henry, 247-250; sails to look for Northwest Passage, 247-248; explores the coast south from Maine, 248-249; discovers the Hudson River, 249-250; refused permission by King James to sail again for Dutch, 250; value of his discoveries, 250-251; his discoveries almost simultaneous with Champlain's battle with the Iroquois, 321.

Hudson River, 101, 249-250, 251, 253, 254, 259.

Huguenots, 294, 350.

Huron Indians, 323-324.

"husking bees," 307.

Hutchinson, Mrs. Anne, 275.

Illinois River, 330, 333.

Incas, 348.

Indianapolis, water supply of, 104.

Indians, followed by Pilgrim

scouts, 191-192; "First Encounter," 193-194; visits of Samoset and Squanto, 198-199; visit of Massasoit, 201-202; Squanto aids Pilgrims, 202; Indians tell Pilgrims about candlewood, 214; Captain John Smith captured by, 229-233; Smith plans to buy land from, 234; quarrels of Jamestown colonists with, 234-235; Lord Delaware obtains supplies from, 236; new quarrels of Jamestown colonists with, 238; Governor Dale fights with, 239; pleased by marriage of Pocahontas, 239; colonists learn tobacco raising from, 240; Hudson trades with, in Maine, 248-249; Dutch carry on fur trade with, 250-251; Dutch make treaty with, 251-252; Roger Williams holds that land should be purchased from, 273; Roger Williams takes shelter with, 274; Roger Williams buys land from, 274-275; Penn's treaty with, 283-284; Maryland settlers buy village from, 290-291; trade with Spanish in Florida, 295; attack Carolina colonists, 295; fur trade with colony of Georgia, 297; Indian trails, 300-302; Spanish

- take gold from Indians, 315; villages of St. Lawrence Indians, 316-317; Champlain joins the Algonquins in fighting the Iroquois, 319-322; trade in furs with French, 322; Catholic missionaries come to convert, 322-324, 326-331; treatment by English, Dutch, and French, 325; destroy Columbus's colony in Haiti, 341; Spanish fight with, in Haiti, 342; direct Spanish gold seekers, 342-343; Cortes conquers tribe of Montezuma's enemies, 346; cruelty of Spanish to Aztecs, 346-348; cruelty of Pizarro to Incas, 348; treatment of Indians by Spanish, 349.
- Iroquois Indians, make treaty with the Dutch, 251; Champlain fights against, 319-321.
- Jamaica, 337, 342.
- James I, 174-176, 177, 225, 250, 264, 286-287.
- James River, 230.
- Jamestown, kind of settlers in, 227, 228, 229; site of, 227-228; all food supplies divided equally in, 229; life of settlers in, 230; Smith tries to get corn for starving colony of, 230-233; Smith governs colony of, 233-234; Smith plans to change site of, 234; quarrels of colonists with Indians, 235; starvation in, 235-236; classes of settlers in, 237-238; Sir Thomas Dale governor of, 238-239; difficulties with the Indians, 239; end of holding property in common, 239-240; tobacco brings wealth to, 241; settlers send representatives to House of Burgesses to make laws, 241; first negro slaves in, 241; shipload of women comes to, 242-243; what settlers had to learn about community life, 243-245; only members of Church of England welcome in, 286.
- Jencks, Joseph, 136.
- Jesuits, 326.
- Joliet, Louis, with Father Marquette sets out for the Mississippi, 326-328; explores the Mississippi 328; returns to Quebec, 330.
- Kankakee River, 332.
- Kaskaskia, 330.
- "killing time," 306.
- kindergarten class, a, 12-13
- Lake Erie, 331.
- Lake Huron, 324.

- Lake Michigan, 89-90, 90-91, 91-92, 328, 330.
- Lake Peoria, 333.
- La Salle, explores the Ohio, 331-332; explores Great Lakes region, 332; builds the *Griffin*, 332; walks 1000 miles to Montreal, 332; takes possession of Louisiana, 332-334; takes settlers to Texas, 334-335; death, 335.
- lawbreaking, 65-66, 293, 294-295.
- laws, building, 62; making of, provided for in Mayflower Compact, 191; Virginia settlers take part in making, 241; Charles I's attitude toward making of, 264-265; made by Massachusetts town meeting, 271; laws of Pennsylvania, 282-283; laws drawn up for Carolina, 292-293; Georgia colonists given right to make own laws, 298.
- Le Caron, Father, 322-324.
- Leyden, Pilgrims go to, 180.
- life line, 115.
- life nets, 115.
- lip reading, 16.
- Little Mothers' Class, 6-8.
- Lockport Dam, 92.
- London Company, 181, 225, 238, 241, 242, 288.
- mail, colonial, 304.
- Maine, Henry Hudson lands on coast of, 248.
- Manhattan Island, Dutch traders build on, 251; Governor Minuit buys from the Indians, 254.
- manual training class, a, 8-9.
- maps, drawn by Captain John Smith, 194; made by Verazano, 315.
- maple sugar making, 306.
- Marquette, Father, with Joliet sets out for the Mississippi, 326-328; explores the Mississippi, 328; returns to the Green Bay mission, 329; goes to Kaskaskia, 330; death, 330; memorials to, 330-331.
- Maryland, Lord Baltimore receives grant of, 288-289; form of government, 289-290; religious freedom in, 290; site of first settlement in, 290-291.
- Massachusetts. *See* Massachusetts Bay colony and Plymouth.
- Massachusetts Bay colony, 206, 264-277, 283; cruelty of James I drives Puritans to America, 264-265; Puritans gain permission to settle on Massachusetts Bay, 265-266; Salem founded, 266; Massachusetts Bay Company formed, 266;

- growth of Salem, 267; Winthrop's colony settles at Charlestown, 267-268; Boston founded, 268; hardships of first winter, 268-269; rapid growth of colony, 270; trade of, 270; schooling in, 270-272; cruelty to Quakers, 272-273; tries to punish Roger Williams for his teachings, 273-274; makes many crimes punishable by death, 283.
- Massachusetts Bay Company, formation of, 266; sends more settlers to the Massachusetts Bay colony, 267; members of, move to America, 267-268.
- Massasoit, 199-201, 274.
- Mayflower*, the, 184-185, 187-189, 190, 191, 192, 193, 198, 203.
- Mayflower Compact, 191.
- Mexico, Spanish take gold from, 315; discovery of, 344; Cortes invades, 345-347; conquest of, by Cortes, 347-348; gold obtained from, 348-349.
- Minuit, Peter, 253-254.
- Mississippi, Joliet and Marquette explore, 326-330; La Salle takes possession of the valley of, 333-334.
- Missouri River, 333.
- "Merchants and Adventurers," 182-183, 202, 204, 205.
- Montezuma, sends gifts to Cortes, 345; welcomes Cortes to the capital, 346-347; becomes a prisoner of the Spanish, 347-348; death, 348.
- Montreal, 317, 332.
- neighborliness of colonists, 310-313.
- New Amsterdam, 95, 254, 256, 260.
- Newark, water supply of, 103.
- New France, 315-336; explorations of Verrazano, 315; explorations of Cartier, 316-317; Champlain explores St. Lawrence, 318; founding of Quebec, 318; Champlain fights Iroquois, 318-322; Champlain builds trading post, 322; fur trade of French and Indians, 322; Champlain brings missionaries to New France, 320-324; growth of New France, 324; death of Champlain, 325; treatment of Indians by French, 325; work of Catholic missionaries, 326; explorations of Marquette and Joliet, 326-331; explorations of La Salle, 331-335; death of La Salle, 335.

- New Haven, water supply of, 103.
- New Netherland, Holland seeks to draw settlers to, 252-253; Peter Minuit governor of, 253; reasons for slow growth of, 254-255; patroon system introduced into, 255-256; Peter Stuyvesant, governor of, 256-260; given a council, 257; New Sweden added to, 258; becomes English colony of New York, 258-260; reason for failure of colony under Dutch, 260-262. *See also* New York.
- Newport, Captain Christopher, 226, 227, 229, 230.
- New Sweden, 258.
- New York, New Netherland becomes, 258-260.
- New York City, gets water supply from mountains, 84; Dutch choose good site for, 95; water supply in colonial days, 96-97; water supply in Revolutionary times, 97; first public waterworks, 97-98; De Witt Clinton plans water system for, 98-100; Croton Aqueduct, 100; Ashokan Reservoir, 101. *See also* New Amsterdam.
- night school, 23, 27.
- nightwatchmen, 160-162.
- Nina, the, 338-339.
- North Carolina. *See* Carolina.
- Northwestern Passage, Hudson sent to find, 246-251; Captain John Smith explores Chesapeake Bay to find, 248; Champlain plans to seek for, 319. *See also* passage to the East.
- occupations, of colonial times, 305-308, 309-312; of today, 308-309.
- Oglethorpe, James, 295-298.
- Ohio River, 331.
- "old-field school," an, 42.
- overcrowding. *See* housing.
- oxygen helmets, 115.
- Pacific Ocean, discovery of, 343-344.
- Panama, Isthmus of, 342-344.
- panics, 118-120.
- parental school, 26.
- parks, 163-170; playground parks, 164; sports in parks, 165-166, 169; park concerts, 166-167. *See also* playgrounds.
- patrolmen, duties of, 148-149, 153-156.
- passage to the East, Marquette hopes to find, 326-328; La Salle explores the Ohio River to find, 331. *See also* Northwest Passage.
- patroons, 255-256.
- Penn, Admiral, 279-280.

- Penn, William, father's quarrel with, 279-280; receives grant of Pennsylvania from King Charles, 280; sends colonists to Pennsylvania, 280-281; plans Philadelphia, 281-282; allows colonists to take part in making laws, 282-283; his plans for improving his colony, 283; makes treaty with Indians, 283-284; success of his colony, 284-285.
- Pennsylvania, 278-285; founded as a refuge for Quakers, 278-281; nationality of colonists, 280-281; few hardships suffered in, 282; law-making in, 282-283; Penn's plans for, 283; purchase from Indians, 283-284; principles on which colony was founded, 284-285.
- Peru, conquered by Pizarro, 348-349.
- "Peter the Headstrong," 260.
- Philadelphia, founded, 281-282.
- Pilgrims, escape from England, 177-180; settle in Holland, 180-181; leave for America, 182-185; trip to America, 187-188; look for a place to settle, 188-190, 191-196; sign Mayflower Compact, 191; have "First Encounter," 194; hardships of first winter, 196-198; visits of the Indians, 198-202; helped in getting furs and planting corn by Squanto, 202; hard workers, 203-204; send return cargo on the *Fortune*, 204; welcome new settlers, 204-205; hardships of second winter, 205; difference between building a house now and in the time of the Pilgrims, 208-209; difficulties of house-building in Plymouth, 209-212; how the Pilgrims furnished their homes, 212; household tasks of Pilgrim women, 214-216; food of Pilgrims, 217; first Thanksgiving Day, 217-218; character of the Pilgrims, 218-220; poverty of Pilgrims, 267; refuse to allow Catholics to settle in Plymouth, 286. *See also* Puritans, Separatists.
- Pinta*, the, 338.
- Pizarro, 348.
- plantation life, 312-313.
- playgrounds, 3, 4, 32, 38, 58, 164, 165, 166, 167-168. *See also* parks.
- plays, given in history courses, 12.
- Plymouth Company, 182, 225.
- Plymouth colony, 132-134, 160, 173-221; Pilgrims settle at Plymouth, 194-196; hard-



- ships of first years in, 196-205; new settlers come to, 204-205; growth of colony, 204-206; home life in Plymouth, 208-221; favorable site of colony, 228; reasons for growth, 254; Salem outgrows, 267; sends supplies to Boston, 268; Catholics not allowed to settle in, 286. *See also* Pilgrims.
- Plymouth Rock, 195-196.
- Pocahontas, 233, 239.
- police department, work of, 146-162; finding of lost children, 147-149; police patrol signal box, 148; protection of children at school corners, 149; duties of traffic policeman, 150-152; police ambulance corps, 152; duties of a patrolman, 153-155; equipment of a patrolman, 155-156; traffic squad, 156; motorcycle police, 156-157; mounted police, 157-158; bureau of public safety, 158-159; detective bureau, 159; first policemen in America, 159-160; nightwatchmen of early days, 160-162.
- policewoman, 146.
- Ponce de Leon, 349-350.
- Porto Rico, 337, 342.
- posters, 21-23, 47, 49-50.
- Powhatan, 232, 233, 239.
- Powhatans, Smith becomes a member of the tribe of the, 233.
- Pratt, Joshua, 160.
- primers, 42.
- printing class, 9-10.
- prisons, Separatists put in, 179-181; William Penn's plans for improving, 283; debtors in England badly treated in, 294-295.
- Providence Path, 301.
- Provincetown, 188.
- public schools. *See* city schools, country schools, high schools, universities, colonial schools.
- pumping stations, 87, 89, 90, 97, 98.
- Puritans, aims of, 174; hated by King James, 174-176; forbidden to leave England, 177-178; cruelty of James to, 264-265; get permission to settle on Massachusetts Bay, 265-266; party under Endicott founds Salem, 266; leaders in England form Massachusetts Bay Company, 266; more colonists settle at Salem, 267; Winthrop brings settlers to found Charlestown, 267-268; hardships of first winter, 268-269; more Puritans come to America, 270; cruelty to Quakers, 272-273;

- cruelty to Roger Williams, 273-275; drive Mrs. Anne Hutchinson from Boston, 275-276; lack of religious freedom makes Hooker move to Connecticut, 276-277. *See also* Separatists, Pilgrims, Massachusetts Bay Colony.
- Quakers, beliefs of, 272, 278, 279; cruelty of Puritans in Massachusetts to, 272-273; William Penn founds colony of Pennsylvania as a refuge for, 280-281.
- Quebec, 318.
- railroads, 303-304.
- Raleigh, Sir Walter, 181, 222-224.
- Recollet priests, 326.
- reservoirs, 87, 97, 100, 101, 102.
- Rhode Island, founding of, 277.
- Richmond, 234.
- "River of Mountains" (Hudson River), 250.
- roads, town meetings in Massachusetts legislate about, 271; lack of, causes hardships for Connecticut settlers, 276-277; lack of, in colonies in early days, 300-303; good roads of today, 304.
- Robinson, John, 176.
- Rome, water supply system of, 98-99.
- rubbish, collection of, 47; used to fill in low ground, 54-56; how sorted, 56.
- rum, trade in, 296, 298.
- Safety First fire rules, 120.
- St. Augustine, 297, 350.
- St. Ignace Mission, 326, 327, 329.
- St. Lawrence Indians. *See* Algonquin Indians.
- St. Lawrence River, 316.
- St. Louis, water supply of, 104.
- St. Mary's, 291.
- Salem, founding of, 266; growth of, 267.
- Samoset, 198-199.
- San Francisco, water supply of, 103.
- sanitariums, 65.
- Santa Maria*, 338.
- Santo Domingo, 341.
- Savannah, founding of, 296-297.
- Savannah River, 296.
- scholarships, 29.
- school attendance laws, 25-26.
- schoolmasters, payment of, in colonial times, 41-42; under the patroon system, 255; lack of, in New Netherland in early days, 261; in Massachusetts in early days, 270-271.
- Scouts. *See* Boy Scouts.
- Scrooby, 176, 177, 183.
- searchlights, used in fire fighting, 114.

Separatists, 174, 176-178. *See also* Pilgrims.

sewage, danger of, to drinking water, 78-80, 82; disposal of, in Chicago in early days, 86; of Chicago emptied into Lake Michigan, 90-91; from neighboring cities affects Chicago's water supply, 92; affects Cleveland's water supply, 104. *See also* water supply.

sewing class, a, 6.

shower rooms, 14.

slaves, 241, 294, 298.

slums. *See* housing.

Smith, Captain John, 194, 229-234, 237, 248.

smoke consumers, 52.

smoke, makes city air unhealthful, 50-51; damages merchants' goods, 51; makes buildings dingy and black, 51; ways of lessening, 51-52; laws in regard to, 52.

social life in the colonies, 300-314.

soft coal, burning of, 51-52.

South Carolina. *See* Carolina.

Spain, 315, 337, 340, 348-350. *See also* Spanish settlements.

Spanish settlements, 337-351; Spanish in Florida disturb English in Carolina, 295-296; Oglethorpe fights against, 297; Spanish take gold from

Indians, 315; claims of Spain, 337; voyages of Columbus, 337-341; fate of colony founded by Columbus in Haiti, 338-341; later settlements in Haiti and the West Indies, 341-342; Balboa discovers Pacific Ocean, 342-344; Spanish conquer Mexico under Cortes, 344-348; Peru conquered, 348; treatment of Indians by Spanish, 349; religion and government in Spanish America, 349; Spanish claims in North America, 349-350.

*Speedwell*, the, 184.

spinning, 309-310.

spitting, dangers of, 50.

Squanto, 199, 200, 201.

stagecoaches, 302-303.

Standish, Captain Miles, 192, 198.

state religions. *See* religious liberty.

stereopticon lantern, use of, in the classroom, 10.

Stradacona, 316, 318.

street cleaners, 47.

Stuyvesant, Peter, 96, 256-260, 262.

sugar cane, brought to the West Indies by Columbus, 340.

Swedes, found colony on Delaware River, 258.

- taxes, for public schools, 17-18, 20, 24, 36-37, 41; for hospitals and medical service, 65-66; water tax, 74-76; in Chicago for Drainage Canal, 91; for the upkeep of parks, 168.
- teacherage, 38.
- teamwork, 220, 244-245.
- Tea Water Pump, 97.
- tenement districts. *See* housing.
- Thanksgiving Day, first, 217-218.
- Tiber River, 98.
- tobacco, 240-241, 254, 312.
- town meetings, 271.
- trade, of Massachusetts Bay colony, 270; of Virginia with Maryland, 291; of Indians with Spanish in Florida, 295. *See also* fur trade.
- trades, taught to children in the public schools, 9-11, 28; William Penn plans to have all children taught, 283.
- trails, Indian, 300-302.
- traffic policemen, 149, 150-151, 156.
- transportation, as a remedy for overcrowding, 64, 67.
- travel, difficulties of, in colonial days, 300-305.
- truant officer, 25.
- tuberculosis, care of school children suffering from, 15-16.
- underweight children, 15.
- universities, state, 30-31; Harvard, 270-271.
- Virginia, schools in, 42; Sir Walter Raleigh's attempt to found colonies in, 222-225; London Company sends settlers to, 225-228; fortunes of Jamestown colony, 228-239; growth of Virginia settlements, 239; difficulties with the Indians, 239; end of holding property in common, 239-240; tobacco brings wealth to, 241; settlers send representatives to House of Burgesses to make laws, 241; first negro slaves in, 241; shipload of women comes to, 242-243; what settlers had to learn about community life, 243-245; reasons for growth of colony, 254-255; trade with Maryland, 291. *See also* Jamestown.
- voting, in Virginia, 241; in New Amsterdam, 257; in Massachusetts Bay colony, 271; in Pennsylvania, 282; in Maryland, 288.
- Washington, water supply of, 104.
- water meters, 76.

- water peddler, in early days of Chicago, 86.
- water supply, 69-105; for farmhouse pumped by gasoline engine, 69-70; uses of, on a farm, 70-73; size of, required by Chicago daily, 73-74; uses of, in a city, 73-74; waste of, 74-76; cost of, in taxes, 75-76; obtaining a pure water supply, 77-80; importance of, to early settlers, 81-82; Chicago River as a source of, for Chicago, 86; well water of early Chicago unsafe, 86; Chicago Hydraulic Company, 87; first city water system in Chicago, 87-88; Mr. Chesbrough plans new Chicago water system, 88-90; building of tunnels and cribs, 90-91; building of Drainage Canal, 91-92; effect of sewage disposal of neighboring cities on Chicago's water supply, 92; water supply of the early settlers in New Amsterdam, 95-96; of New York in Revolutionary times, 96-97; first public waterworks in New York, 97-98; De Witt Clinton's plan for New York's water supply, 98-100; Croton waterworks, 100; Ashokan Reservoir, 101-102; lack of good water in Jamestown, 227, 228; water supply of Plymouth, 228; water supply of St. Mary's, 290.
- water tax, 75-76.
- water towers, for fire fighting, 114.
- water tunnels, 87, 88-90, 91. *See also* aqueducts.
- waterworks. *See* pumping stations, reservoirs, water supply.
- weaving, 309-310.
- West India Company. *See* Dutch West India Company.
- wigwams, 231-232.
- Williams, Roger, character, 273; teachings, 273; escapes arrest, 274; takes shelter with Massasoit, 274; founds colony of Rhode Island, 274-275.
- Winslow, Edward, 200.
- Winthrop, Governor, 44, 260, 267-268, 274.
- Wisconsin River, 328.
- workingmen's villages, 66-67.







onu

Beeby, Daniel J./Community life today an



3 5111 00141 3388

Date Due

May 7 1930

De 1 1913

APR 25 1961

DEC 19 1972

OCT 29 1957

NOV 25 1958

~~DEC 15 1958~~

APR 24 '68

WITHDRAWN FROM  
OHIO NORTHERN  
UNIVERSITY LIBRARY

AND IN COLONIAL

0 300.B41

CALL NUMBER

13369 DB

ACCESS NO

DO NOT REMOVE FROM T  
A FEE WILL BE CHARGED  
DAMAGE TO THIS



WVA ST

HETERICK MEMORIA  
ADA, OHIO

OCLE

Heterick Memorial Library  
Ohio Northern University  
Ada, Ohio 45810





08-DBX-069

